REFLECTIONS UPON THE 27

DEVOTIONS

OF THE

Roman Church.

WITH THE

PRAYERS, HYMNS

and LESSONS themselves, taken out of their Authentick Books.

The Third Edition.

With an Appendix concerning the Miracles and Reliques of the Church of Rome.

By JOHN PATRICK, D. D. Late Preacher of the Charter-house, London.

Utinam tam facile vera invenire possem, quam falsa convincere. Cicero apud Lactantium de Orig. erroris, Lib. 2.

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AUTHOR'S Advertisement

TOTHE

READER.

Great Part of the Devotions mentioned in this Book, is taken out of the Breviary, and other Offices now in use in the Roman Church; the rest chiesly out of those Publick Offices that were used in the English Church before the Reformation; such as the Breviary and Hours of Sarum, and other Books

heretofore in great reputation.

If any one shall object against the frequent citation of those old Books; My Answer is this: No reasonable man can think it strange, that they should be charged with the Absurdity of those Devotions which they have laid aside: for since they were formerly allowed, and recommended and enjoyned, their Church must be always accountable for them, or else confess that she was once mistaken. If she hath at any time taught her Children to invocate for Saints Romantick names,

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fuch as S. Christopher and the 7 Sleepers; or to insert in their Prayers Ridiculous Fales, such as S. George's killing the Dragon, &c. These either errours or wilfull forgeries, can never consist with her pretended Insallibility in Canonizing of Saints, and directing as well the Worship as the Faith of Christians. But they understand too well the consequence of acknowledging mistakes, ever to be guilty of so much ingenuity: and therefore though they have removed many of those scandalous Legends out of the common Offices, it is without disclaiming them, and with the pretence of other reasons, such as may save the reputation both of the Legends and of the Church that received them for true Histories. Thus Charthagena informs us, "That the

Citat. à Martyrol. Francisc. p. 351. Soe also Becanus sum. Theo. p. 724. Paris 1624. "Office of S. Roch and S. Anne (and he might have faid the fame of the rest) was not left out of the Roman Office, because it contained any untruth in

" because it contained any untruth in it, but that all things might be redu-

" ced to the ancient order.

Most of those Saints whose Histories are omitted in the Breviary reformed by Pope Pius V. have proper offices for them, appointed to be used in some particular Churches. The allowance is particularly remarkable which this Pope gave to the Franciscans; of whose chief Saints little is said in the common Breviary, but very many of their old Lessons are still retained in the Proper Offices of that Order. There is no mention made of S. Crispin and Crispinian in the Roman Breviaries; in that of Sarum they have three short Lessons, Octob. 25. But in the proper Offices of the Church of Lisbons

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bon (Printed there 1625) we have three long Lessons concerning them; wherein they relate, that they were of Noble Parentage, that in the Persecution of Diocletian, they set up the Trade of Shoemaking, in which they were so extraordinarily assisted by God, that they exceeded all the Practitioners of the Gentle Craft, and mended poor peoples Shoes for nothing, &c. S. Gabriel the Archangel, is also left out, but he hath a very folemn Office performed by the Order of the H. Trinity for the Redemption of Captives, on March 18. with feveral Hymns and Nine Lessons: Examples of the fame kind are to be found in the proper Feasts of all the feveral Orders. It's plain too by the practice of the Vulgar, what judgment they are taught to make of the omission of some Names and Histories that were used before in their publick Devotions: The Saints are numerous, and their number increases every day; the old ones have had a fair time to receive the honour and veneration of the People, and may perhaps think it reasonable to resign their places to others; any thing will more eafily be imagined, than that the Histories were omitted because they are Fabulous. S. Roch is left out of the Kalendar in the present Breviaries and Missals, who had a place there before: but he is still prayed to; Altars and Churches are dedicated in honour of him; his Images and Pictures fet up; and when a Plague was at Arles in France, a Fraternity was erected to his honour, 40 Days of In-Martyrol. Francisc. dulgence given, that Sodality confirmed ad Aug. 16 p. 350. with many Indulgences by Urban VIII.

an. 1629; a fair Church was built, and a filver and gilt Statue of S. Roch given by the Fraternity; and a form

form of Prayer in time of the Plague, relating to his help, remains in the French Office of the Bl. Virgin. Printed at Paris, 1615. which I shallafter mention. So it is too in the case of S. Margaret: Her old Legend, how the was put in Prison by the Heathen Tyrant Olybrius, how the Devil in the shape of a Dragon swallowed her up, &c. is all expunged; and though she has a place still in the Kalendar, yet there is neither Proper Lesson nor Proper prayer remains for her: and yet still it is made use of, it is read to Women in Labour (that burfting of the belly of the Dragon, out of which she came forth, being interpreted, I suppose, for a kind of Child-birth) and Women with Child are girded with her Girdle, kept in S. Germans Abbey at Paris, where the Friers perform that charitable office for them. Since therefore these old and Fabulous Devotions have the countenance of common practice, and the favourable connivance at least of their Church, that can be no reafon to blame me for giving an account of them.

Especially when the many false Relicks, which give life to the superstition of the Vulgar, are every where publickly exposed and venerated, those of the most Romantick Saints not excepted: if they intended that their Histories should be no longer believed, when they lest out their old Lessons, why did they not at the same time prohibit any farther showing of their pretended remains? Can these be justified by any Tradition, that will not justifie all the rest that is said of them? Will it be enough, when I set down the Romance of Vrsula, and the 11000 Virgins out of the old Breviaries, to tell me, that there is not a word of their

their story remains in the New; whenat Colen all passes as current as ever, and a thousand of their Relicks are there and at other places still produced? Can this Church be thought to intend, that men if they please, may disbelieve the Atts of S. George, and yet at the fame time countenance the showing of his Arme? If they really design the reformation of abuses, why do they not begin it where the cheat is most notorious, and where the People still hear and read more Fables, than in all the Lessons of the old Breviary put together? I do not hear that this Trading with Relicks is as yet fet up publickly by them in England: but it will, no doubt, be used in due time, if they succeed in their hopes: it cannot be amiss therefore to let our People understand the way of this Traffick, and what taking commodities they expose in other places: and because the following Book will afford the Reader many rarities of the Saints Relicks; I will therefore here onely give him one small Collection, with their speeches to the People at the showing of them, as I find them in a Print of theirs of a Procession at Aquisgranum or Aken, 1650. Part of the Wood of the Cross, and a Nayle of the same. Some of the Manna in the Wildernels, and of the bloffoms of Aaron's Rod. Part of the Sudarium, of the Reed and Spunge of our Lord. Girdle of our Saviour's, and another of the Bl. Virgins. The Cord with which Christ was bound at his Passion. Some of the Hair of S. John Baptist. A Ring of the Chain of S. Peter. Some of the Bloud of S. Stephen, and of the oil of S. Catharine. The Arme of S. Simeon. The Image of the Bl. Virgin drawn by S. Luke. The Relicks of S. Spes (or S. Hope.) Some of the Hair of the Bl. Vir-

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Bl. Virgin. (methinks the having her Hair, should have made it very fitting to have purchased one of her Combs; fince the last Age was furnished with 2 of them, one at Rome, and another at Befancon in Burgundy; and at a place near Lyons they showed the Combs of all the 12 Apostles.) These and some others which I forbear to mention, are Yearly produced. But there are 4 Relicks besides, which they seem to account more sacred than the rest, being showed but once in seven Years, viz. The shift (industum) of the Bl. Virgin. The Swathes of our Saviour. The Linen Cloth upon which S. John Baptist was beheaded: and the Cloth with which our Saviour was covered on the Cross. When these are exhibited, there are these solemn Proclamations made to the People, (thus translated out of French.) 1. Proclamation. "You shall have a fight of the Shift, " that holy Garment, which the Virgin Mary the Mo-"ther of God had on, upon the Night of our Lord's " Nativity: wherefore let us humbly pray to God, to " be able to behold such Relicks to his glory, to the end "that we may partake of his Grace for the attaining " salvation. 2. Proclam. You shall have a fight of the "Swathes, those holy Clothes, in which our Saviour " Jesus Christ was wrapped on the night of his Nati-"vity: wherefore let us pray Almighty God, to be-" hold these Relicks to the increase of his Honour, to " the end that we may never be separated from him. 3. Proclam. "You shall have a fight of the Holy Linen " Cloth, upon which S. John Baptist was beheaded, with "the marks of his bloud spilt upon it, to whom God " gave testimony, that he was the most holy Person that " ever was born of a Woman: Let us therefore pray our " OL

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"our Lord Jesus Christ, that we may behold it to his "honour, and that by his grace we may be saved.

4. Proclam. "You shall have a sight of that holy cloth, "which was put before our Lord's Body, and veiled "it upon the Tree of the H. Cross, when he suffered death for our sins on Good Friday. Pray we therefore our Lord Jesus Christ, that we may behold it "with such Devotion, that we may be partakers of his Death and Passion, and may be delivered from all evils and sins.

These things I perceive are never likely to be reformed, though the shamefull abuses have been often discovered; and if there were Liberty throughly to examine them, we should find most of them, no doubt, to be such cheats as Mr. Calvin mentions (and may sure be trustmentions (and may sure be trustmentions (and may sure be trustmentions (and may sure be trustmentions. Calvin admon. de reliquiis
inter Trastat. Theologic.

Calvin admon. de reliquiis
inter Trastat. Theologic.

Theologic.

of S. Peter, which was shown for a pretious Relick at
Geneva, but upon examination was found to be onely
a Pumice-stone.

I need add no more, to justifie what I have here set down out of their old Devotions, after I have told the Reader, that I hope I may have leave to do that, which their own Authors do with so much Approbation. Mr. Cressy has published, not long since, a great Church-History, where he has again revived many of the old Legends (such as that of S. Winefrid and others) and supplied the World a new with a prodigious heap of Fistitious Gests: nay, there seems to have been a Late Con-

Conspiracy to bring the Ridiculous stories of their Saints into vogue again, by other Writers of their Lives; witness the work of Johannes Colganus in his Acta Sanctorum Hiberniae (whose first Volume in Fol. came forth at Lovain, An. 1645.) and especially the vast undertaking of the Jesuit Johannes Bollandus in his Acta Sanctorum, containing the Lives of all the Saints: whose first Volume was Printed at Antwerp, 1643, and was continued after his death by Henschenius and Papebrochius of the same Society: which Work if it be carried on futably to the first draught, will amount to above 30 great Volumes in Folio. He has taken liberty to collect in Latin what he pleased out of a vast number of old Breviaries he mentions (and can it be any fault in me to do the same in English?) and he has had the hardiness, after all that Churches reformation. to defend the Golden Legend of Jacobus de Voragine; nay, he has told us, how that an Angel taught the Roman office (which must be the old one) to S. Veronica, and bore a part with her in reciting the Responsals and Antiphona's, which is more I think than they can alledge for the countenancing of the New one.

And now that I may prevent, if possible, their usual clamours about false citation of Authors, I will here once for all set down the Editions of some Books cited most frequently.

Books of Devotion.

Horæ B. Virginis secundum usum Sarum. Paris. 1519. Horæ see. usum Romanum. Paris. 1570. Breviarium (seu (feu Hye Roti

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Sue Car Vir The Author's Advertisement to the Reader.

(seu Portisorium) sec. us. Sarum (pars Astivalis & Hyem) Paris. 1555. Missale secundum usum Sarum. Rothomagi, 1554. Missale Romanum Antiquum sol. Paris. 1520. Breviarium Roman. Antiq. always refersto an Edition, 1543. Sacrarum Cæremoniarum Rom. Eccles. Libri tres. Venetiis, 15t6. Where you at any time find in the Margin, Missale Rom. or Breviar. Rom. or Rituale Rom. without the Addition of Antiq. it always signifies the Missal, Breviary, and Ritual now in use.

Some other Books often made use of.

Baronii Annales Ecclesiast. Antverp apud Plantinum. 1st. Vol. 1610. Baronii Notationes in Martyrologium Romanum. Antverp. 1613. Matth. Paris. Londini. 1640. Martyrologium Franciscanum. Paris. 1638. Ribadeneiræ Flos Sanctorum. Coloniæ, 1630. Surius. Coloniæ, 1617. Bibliotheca Patrum Cisterciensium, una cum Dialogis Cæsarii de Heisterbach. Bonosonte, 1660. Gononi Chronicon SS. Deiparæ Virg. Lugduni, 1637. Dauroultii Catechism. Historial. Tom. 2dus. Duaci, 1616.

The Editions of other Authors shall be mentioned, if there be any need, as they occur in the Book.

Dolenter hoc dico potius, quam contumeliose, multo à Laertio severius vitas Philosophorum scriptas, quam à Christianis, vitas Sanctorum; longéque incorruptius Suetonius res Cæsarum exposuisse, quam exposuerunt Catholici, non res dico Imperatorum, sed Marryrum, Virginum & Consessorum: illi enim in probis aut Philosophis

losophis aut Principibus, nec vitia nec suspiciones vitiorum tacent; in improbis verò, nec suspiciones virtutum produnt. Nostri autem plerique vel affectibus inserviunt, vel de industria quoque ità multa consingunt, ut eorum me nimirum non solum pudeat, sed etiam tædeat. Melchior Canus. Loc. Theolog. Lib. 11. Fol. 333.

ERRATA.

Page 188. Line. 13. read any other. 201. l. 10. r. my Lord. 218. l. 22. dele had. 333. l. 18. for as r. and.

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DEVOTIONS

OF THE
ROMAN CHURCH,
With some Reflections upon them.

PART I.

N the Hours of the Bl. Virgin, according to the use of Sarum, fol. 124. I find this Prayer.

Peta Damine Felu Christe Largine mili in amore

Peto, Domine Jesu Christe, largire mihi in amore tuo, modum sine mensura, effectum sine modo, languorem sine ordine, ardorem sine discretione: Amen.

If I had Mr. Creffy's faculty of understanding mystical Divinity, and commenting upon Non-sense (which I obferve by a late Book of his, he is very good at) I should then have translated this Prayer; but till then, I can onely look upon it as a piece of pure Fanaticism; and having long since learnt, never to admire that which I cannot understand, I have nothing farther to wonder at, fave onely the excellency of the contrivance, that the very Prayer it felf against prudence, should be so foolish a one in the make of it. And there being many more of the same fort. I now begin to think the Church of Rome has some reason on her side for keeping her Service in Latin; for furely nothing is more fit, than that absurd Devotions should be in an unknown Tongue, and that fuch Prayers as are made without Difcretion, should be said without understanding. That this is not

not a flander against that Church, I desire the unprejudiced Reader to suspend his censure so long, till he has perused the numerous instances of it, that now shall follow.

Devotions to Fabulous Saints, or where the ground of them is fabulous.

De S. Wilge-Hora sec. ufortis, Virg. Sum Sarum. & Martyre.

On S. Wilgefortis, Virgin and Martyr.

Maiden of Christ,

viour didst love,

King thou deny'st,

TAil Hely Wilgefort,

Antiphona. Ne Sancta famula Wil-11 gefortis Christi,

Quæ ex tota anima Christum Who with all thy heart thy Sadilexisti,

Dum Regis Sicilia nuptias While to match with Sicily's

Domino fidem To thy crucify'd Lord thou Crucifixo præbuisti.

faithfull dost prove. Justu patris carceris tormen- While thy Father in Prison procures thy woe.

Crevit barba facie, quod ob- A miraculous beard on thy tingifti. face did grow.

This Fable of the Virgin's beard has no ancient Records to countenance it. Dauroutius indeed (in his Catechism Historial. cap. 5. tit. 14. 6. Colen. 1624.) has sold the Story in short thus, In Portugallia S. Wilgefortis Virgo Regin Portugallia filia, pro Christiana Religionis de pudicitia defensione decertans, cum à Christo Sponso suo deformari rogasset, nè ab amasio ad nuptias expeteretun, subito illi satu promissa excrevit barba. Hac apud Belgas pluribus in lo-cis colitur, sed sancta Ontcommeræ appellatione, sorte à depellendis curis atque incommodis. For all this he referrs us to the Roman Martyrology and Molanus upon Usuardus. But they neither of them say more than this: In Lustrania S. Wilgesortis Virginis & Martyris, qua pro Christiana side & pudisittà decettans in cruce meruit gloriosum obtinere triumphum. But not a Syllable of her beard.

A Christo pro munere quod Christ gave it in lieu of the fibi voluisti, bears be bad had

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Te volentes nubere sibi con- The design of the Match-mafudisti. kers quite was marr'd.

Videns pater impius te sic deformatam,

Elevavit acriùs in cruce pa-

Ubi cum virtutibus reddidisti gratam

Animam, toties Christo com- There need be no fear mendatam. Of the welcome there.

Quia devotis laudibus tuam memoriam virgo colimus,

O beata Wilgefortis ora pro nobis quæsumus.

Vers. Diffusa est gratia in Labiis tuis.

Resp. Propterea benedixit te Deus in æternum.

Oremus.

Amiliam tuam, quæsumus Domine, beatæ Wilgefortis, Virginis & Martyris tuæ Regis filiæ, meritis & precibus propitius respice, & sicut ad preces ipsius, barbam quam concupivit sibi cœlitus accrescere fecisti, ita desideria cordis nostri supernæ gratiæ digneris beneficiis augmentare.

Per Christum. Pater noster. Ave Maria. The design of the Match-makers quite was marr'd.

Thy Father observing this change grew so mad,

Without mercy he hang'd thee on cross he prepar'd,

Thy Soul so oft given

To Christ, went to Heaven;

There need be no fear

Of thy welcome there,

When so many graces enricht thee;

And for us that here raise Devout Hymns to thy praise, Pray for us St. Wilgesort; we beseech thee.

Vers. Grace is poured into thy Lips.

Ans. Therefore God hath bleffed thee for ever.

Let us pray.

Lozd, look gracious ly upon thy Family, for the merits and pray'rs sake of S. Wilgefortis thy Airgin and Partyr, the King's Daughter; and as in answer to her Prayers, thou madest the beard which the desired to have, miraculously to grow, so bouch safe to augment the desires of our hearts with the benefits of supernatural Grace.

Through Christ, &c.
Our Father. Hayl Mary, &c.
B 2 NOTES

NOTES.

T may feem a little strange, that the words of the 45 Psalm, which are plainly Prophetical of our Saviour, should be here applyed to this Virgin: but I doubt it is worse still, and I wish they did not profanely pick out these words of Grace on thy Lips (though they have been used also to other Saints) and apply them to her with a peculiar reason, in allusion to what went before, concerning the gracefull beard that grew there; for I observe they are very good at fuch allusions: as the Antiphona for St. Joseph fays thus, ul. Rom.

Cum securi, Faber sancte, ex- O Holy Carpenter hew down with axe all vice in me, cide in me vitium, Ut fim Lignum adoptivum ad That I for Heavens Palace cœli palatium. may adopted Timber be.

And in the Manual of Godly Prayers, 1637. pag. 70. there is such another comfortable allusion. "O Celestial " Father, chase away from me the venemous Serpent, and " the Vice of Gluttony, and nourish and conserve in me the " Fish of Faith in the Water of Holy Baptism, for as the " Fish liveth in Water, so the Just liveth by Faith. The Fish of Faith here, feems a hard Metaphor, but that the reafon which is added makes it so very plain and easie. For as the Fish liveth in Water, so the Just liveth by Faith: onely here is a small mistake in the parallel; for according to that, Faith is the Water, and not the Fish. So in the French Office of the Bl. Virgin, I find this Prayer.

" Most sweet Lady, for the great joy you had Paris. 1615. Les " when your sweet Son fed 5000 People with quinze joyes de " 5 Barly-loaves and 2 Fishes: sweet Lady pray, that he would govern my five Senses

" (which answer to the five Loaves) and direct my thoughts

and actions (answering to the two Fishes) unto him.

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Neither are their Sermons any whit behind their Prayers in fruitfull invention upon this subject: Of which take the following Instance, out of one of their old Homilies.

"Christ sed 5000 People with five Loaves and two Festivale Fishes. The first Loaf is contrition of sin; fol. 24.

" the second is, shrift of mouth; the third is, sa-

"tisfaction for their Trespass; the fourth is, not to turn again to his sin, for he that is often afraid shall do well; the fifth is, perseverance in good living. And the two

" Fishes been good Orysons and Almsdeeds; for these been

" nourished in Waters, that is, weeping tears of devotion:
"These two Fishes get what they will.

As for that which follows in the Prayer, viz. that their defires may be answered for the increase of grace, as this Virgins defires were, for the growth of her beard; I think there need be no scruple concerning its being heard; since I believe this Churches Grace and the Maiden's Beard have grown much alike.

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De S. Christophoro.

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Hora fec. Anaphona. uf. Sarum, of fec. usum Artyr Chri-Roman. I Stophore, pro falvatoris honore, Fac nos mente fore dignos Deitatis amore: Promisso Christi quia quod petis obtinuisti, Da populo tristi bona quæ moriendo petisti. Confer folamen & mentis tolle gravamen.

Of S. Christopher.

Christopher holy Martyr,
For the honour of Christ we defire,
To Godin every heart here
True love for to inspire.
Since thou failest not to obtain
Thy requests by the promise of
Christ,
Give the people that now complain
The good things thou didst ask,
when thou dy'dst.
Thy sweet comfort to us impart
Drive all sorrows away from
our heart.

Udicis

Judicis examen fac mite sit The great Judge's strict exomnibus, Amen.

tyr Christophore.

missionibus Christi.

Oratio.

10.2000 Oncede quæsu-Sar de S. mus, omnipo-Christoph. tens & misericors God, that to: who keep the Deus, ut qui Beati Christophori Marcycis tui memoriam the Martez, may by b's holy agimus; ejus piis meritis & merits and intercession, be beintercessione, à morte perpetua & subitanea; à peste, fame, timore & tempestate, clade & paupertate, & ab omnibus inimicorum infidiis liberemur. Per te, Jesu Christe, Salvator mundi, Rex gloriæ, quem ipse meruit in brachiis portare.

Pater nofter, &c. Ave Maria, &c.

Alia de S. Christophoro.

Hara sec. C'Ancte Christophous. Roman. Tre Martyr Dei pretiose, rogo te per no-men Christi Creatoristui, & per illud prærogativum quod amen,

Make easie to all of us, Amen. Vers. Ora pro nobis B. Mar- Vers. Pray for us, O Bl. Martyr Christopher.

Resp. Ut digni efficiamur pro- Ans. That we may be made worthy of the Promises of Christ.

A Prayer.

Mant, we befeech thre, I Almighty and mercifull memorial of 3. Christopher libered fram ludden Death, from Beffilence, Famin, Fear and Tempest, Destruction and Poberty, and from all the inares of our enemies: Through thee, D Jelu Chrift, the Saviour of the world, the Bing of Glozy, whom he merited to carry in his Armes.

Our Father, &c. Hail Mary, &c.

Another of S. Christopher.

st. Christopher, the pzecious Wartyz of God, I intreat thee by the Rame of Chaift thy Creatoz, and by that Pzeogative tibi

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tibi contulit, 'quando nomen fuum tibi foli imposuit; te deprecor in Nomine Patris. Filii, & Spiritus Sancti, & per gratiam quam accepisti; ut erga Deum & Sanctam ejus Genetricem mihi famulo tuo N. sis propitius peccatori; quatenus tuo pio interventu. facias me vincere omnes, qui cogitant mihi mala; & per illud leve onus quod est Christus, quod trans marinum flumen in humeris tuis feliciter portare meruisti, alleviare dignare præsentes meas angustias, paupertates, tribulationes, malas & perversas machinationes, fraudulentas conspirationes, mendacia, falsa testimonia, occulta sive aperta confilia, & alia quæ contra honorem meum cogitando vel conspirando veritatis æmuli, mihi servo tuo inferre conantur; ut vita comite & salvo honore, tecum gaudere valeam in fecula feculorum.

be bestowed on thee, when he put his own Maine on thee alone; I beiesch thee in the Pame of the father, Son, and Dolo Bhoft, and by the grace thou bida receive; to make God and his holy 190: ther propitions towards me thy ferbant N. a sinner; so that by thy pious intercession thou may'st make me to o: vercome all those who think ill against me; and by that light burthen (which is Chzift) which thou didft merit happily to carry on thy thoulders over the Sea-river, bouchfafe to alleviate mp prefent diffreffes, poberti s, tribulations, evil and perberfe mas chinations, fraudulent Con-Spiracies, lies, falle teftimo: nies, bidden oz open Councels, and those other things which the haters of truth think oz conspire to inslict on me the Cerbant, against mine honour; that so mp life and honour being in fafety, I may be able to reiolce with Thee foz ebermoze.

Oremus.

Eus, qui B. Christophorum, Martyrem tuum, virtute constantiæ in passione roborâsti; quique unigenitum tuum Dominum nostrum Jesum Christum, in suis humeris mirabiliter portari voluisti; concede propitius, ut qui ejus commemorationem agimus, ipsius meritis ad regna cœlestia pervenire mereamur.

Per Dominum, &c.

Let us pray.

BD, who did'st ftrengtben S. Christopher the Martyz, with the berrue of constancy in suffering, who also would'st bave thy onelp begotten Son Jesus Chaiff our Load to be wonderfully carried on his thoulders; favourably grant, that we who make a commemozation of him, bybis merits we may merit to come to the Celestial Kingdom.

Through Christ, &c.

NOTES.

Hose are pretty big requests, one would think, considering the Saint to whom they are presented; concerning whose story, of his carrying Christ over the River upon his back, we are forced, for want of ancient Authorities to resolve our Faith into the Aurea Legenda; and his Pictures upon the Sign-posts. There indeed he is made a mighty Giant, with a great Beam in his hand, as he must in all reason be, when he carries Christ over the marinum flumen (as it is in the Prayer) an Arme of the Sea. * Mantuan

* Lib. 7. Faftor. Corporis immenfi, pote quod surgebat ad

Vertice bissenas. + In lib. 15. c. 9. August. de civ. Dei. Mund. Subter. lib. 8.

fays, he was twelve Ells high; and Ludovicus Vives + tells us, that in a Church, a tooth was shown him for one of St. Christopher's, bigger than his fist: which might have given some credit to this Saint, if unluckily the Jesuit Kircher had not lately told us of a place in Sicily, where he and another Noble-man in his Company, faw whole Cart-loads of fuch Teeth. And as his stature was great, so were his deeds mighty, for

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Jacobus de Voragine, quotes it out of a Preface of St. Am-

his bright Miracles converted 4800 † Gentiles to Christianity. But Serarius (Litaneutic. 2. qu. 20.) says, he never could see that Presace yet, and he believes Baronius never saw it neither, by his silence concerning it; and I do sirmly believe as much. But Baronius has luckily delivered us from all fear; Quod pertinet ad Giganteam staturam qua pingi consuevit, quid dicam

* Surius also mentions the same Preface, in the life of S. Christopher, one July 25.

† Joh. Molinetus (in Chron. Belgii, ad An. 1490.) says, The Devils often complained de Matre misericordia (sc. B. Virgine) to de Gizante pusionis bajulo (sc. S. Christophoro) de turris & rota gestatoribus (sc. S. Barbara & Catharina) à quibus multas sibi animarum manubias injuria eripi querebantur.

Baron. Notis in Martyrolog. Rom. ad Jul. 25.

nm habeo: He knows not what to fay to his Giantly stature; and he inclines to the Opinion of Hieronymus Vida, who has turned all to an Allegory: but alas! thefe Allegorical Saints will doe nothing to falve the credit of the Prayers. If this Saint had had the good Fate to have been born in England, or that report had ever made him stalk over our narrow Seas, in all probability he had come off better than thus: and we should have had a pleafant account of his Adventures from Father Creffy, and this his carrying Christ upon his back, would have suited rarely well with the word Gests, so often used by him. Of his inclinations to pleasure us in this particular, I am pretty well assured; because he has set down as great a Romance as this is in his Church-History, in the Tale he has there told of St. Winefrid's head, which after it was cut Ch History, off by her Brutish Lover, came tumbling down lib. 16. c.8. the Hill into the Church among all the Assembly, and being carried up the Hill again, where her dead Body lay, and joined to it; by the Prayers of the Church, the arose and lived again; and no sign remained of her ever having lost her head, fave onely that where the head was rejoined to the body, there appeared a white Circle compaf-

fing her Neck, small as a white thread, which continued so all her Life; and as for him that did the fact, upon the Prayer of the Holy-man, that God would punish his dete-Stable crime, he immediately fell down dead; and which was more strange, his body presently disappeared, and many fay that it was swallowed up by the Earth, and with the wicked Soul funk into Hell: and in the very place where her Head fell, immediately sprung out of the Earth that famous Well, which took both its Name and Virtues from the Miracles that then were shewed upon her. This Mr. Cr. takes, as he fays, from Robert Abbot of Shrewsbury, who lived 500 Years ago; from whom also I must suppose the Authour of the Salisbury Breviary took it, for all this I find there almost Verbatim, in several Lessons on S. Winefrid's Day, Novemb, 3. The truth is, when I consider the large Swallow of Mr. Creffy's faith, and find in his History the story of Guy of Warwick and Colbrand the Da-Lib. 31. cap. 5. nish Gyant set down out of Harpsfield; I pity the hard luck of Sir Guy, that he was onely a poor Pilgrim, and not a Bishop of his Church; for if he had been fo, I doubt not but he would have made a shift, to have falved the Objections he mentions against the Truth of that Legend, and have given us as good an account of it, as of S. Winefrid; and then his landing at Portsmouth, just in the nick of time, when K. Athelston was in such distress for a Champion, should have been not the effect of a lucky chance. but of a Vision, or a Revelation, which he is very free upon all occasions to produce. If I could be assured that Mr. Cr's. way of writing Histories was like to be in any great vogue, a little matter would tempt me to Translate the Lives of the Saints, as I find them in the ancient Breviaries of the Romish Church, (whereas now I shall onely touch upon them as they fall in my way) for that they are in good credit with him, I cannot question, fince I find him adding the Authority of the Breviary of Sarum, to that of Baronius, in the case of Urfala, and the Eleven Thousand Virgins, to justifie an Opinion he mentions, about the time of their Martyrdom. Longini

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Longini Martyris Memoria.

St. Longinus Martyr.

Oratio.

Brev. Rom. Antique Martii 15. Offempiterne Deus, qui pretiofissimo tui sanguinis liquore, oculos Sancti Martyris tui Longini illuminasti; quæsumus, ut dono tuæ gratiæ mentes nostras illustrare digneris, quatenus post hanc vitam in æterna beatitudine te persrui mereamur.

Qui vivis, &c.

The Prayer.

A mighty everlassing A God, who by the most precious liquour of thy bloud, diost inlighten the eyes of thy holy Martyr Longinus; we pray Thee, bouchsafe to illustrate our minds with the gift of thy grace, so that after this life we may merit to enjoy thee in seernal blessedness.

Who livest, &c.

NOTES.

THIS Prayer is founded upon so excellent a Fable that follows there in the forecited Breviary, that I cannot omit to translate it, especially because the Lessons are but short.

Leffon 1.

"We have it by Tradition, that Longinus a Free-man, and belonging to the Roman Souldiery, his Eyes being al-

most blind, with his Lance*

* It is well if they have not made a Man of the Lance; and Longinus be not derived onely, 270 f hoyans.

it is supposed, on his eyes) immediately recovered his fight, and believed; who forsaking his Military profession,

"being instructed by the Apostles, lived 38 years a Monaflick life in Cesarea of Cappadocia; and continuing in all
fanctity, by Doctrine and Example converted many to the

"fanctity, by Doctrine and Example converted many to the Faith. At length he finished the glorious strife of Mar-

"tyrdom, for the Confession of Christ, under the President Octavius. [This story of blind Longinus piercing Christ's side, and recovering his sight, and being converted,

Bolland. Ast. Sanstor. ons of S. Verad Januar. 13. p. 912.

ons of S. Veronica; but Baronius looks upon the story of Longinus the Souldier that was blind and pierced Christ's side, as taken out of Apocryphal writings. " lose

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Ad an. 34. num. 127.

Bollandus, though he has given us his life, yet confesses that his name was not heard among the Greeks, till the year 715.

Bolland. Ibid.ad and among the Latines not till the writing of the Martyrologies, and those too not the most ancient, for that of the Genuine Bede has it not. It is also farther remarkable, that though this

has it not. It is also farther remarkable, that though this Lesson and many Martyrologies agree in making Longinus to be a Martyr of Cappadocia, yet the Mantuans maintain a strong

see Bolland.loc.citat. consest, that his Martyrdom was at Mantua, and that there his Body was long ago found (viz. an. 804.) together with a Vessel having some of the Bloud of Christ in it, which he brought thither; and they say, that Mantua, or a place hard by it, was of old called Cappadocia. They of Sardinia doe the like, and maintain that Longinus was born among them, suffered under Nero's persecution there, and that the Body of this Romantick Saint, was found and digged up by them, an. 1626. but to go on with the Lessons.]

Leffon 2.

When he was brought before the President, while he by various Arguments sought to draw him to the Worship of Idols, among other things he said to him; Sacrifice to the Gods, for I perceive that through thy too great abstinence, thou art not able to endure torments. But while he continued still to preach Christ, the President in choler commanded all his Teeth to be struck out, and his Tongue to be cut off. Longinus notwithstanding this, did not*

^{*} Qui res humanas à Divis, quorum historias scribendas sumunt, alienas fore censent, hi Divos ipsos ne homines quidem suisse videntur credere. Melch. Canus, Loc. Theol. l. 11.0.6.

"lose his speech, but said to the President; If thou believest the Gods which thou worshippest to be truly such, suffer me to be punished by them, whilst I break them in pieces, and then I will believe them to be true Gods; but if after this they doe me no harm, I will believe still in my God. The President gave him leave, who taking an Axe, hewed in pieces all the Images, and whatsoever was in the Temple. Whereupon the Devils presently going out of the Images, entred into the President and into his Serwants; who raving, and barking, and falling prostrate at Longinus his feet, upon the request of the People that made great acclamations, that the Saint would drive away the Devils, he healed them, and a great number of the by-standers, seeing this wonder, believed.

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Lesson 3.

" But a little while after, the President being instigated "by the Devil, and accounting all these things to be but il-" lusions of the senses, he spake thus to S. Longinus; When "the Emperour shall hear, that through the Magical Arts " of Christians, this City has departed from the Sacrifices " of the Gods, he will destroy us all. The President being " sharply reproved by Aphrodisius Commentariensis, for "tormenting a Man of God, who had delivered them all, "and the City; the President thereupon commanded the " faid Aphrodisius his Tongue to be cut out. But by the "judgment of God he presently hereupon was struck blind, "and being tortured in his whole Body, he began to cry "out and defire, that the Man of God Longinus, against "whom he confessed he had acted foolishly, would pray "for him. To whom Longinus answered, if thou wilt be " faved, kill me, and then I will pray for thee, and thou shalt " be healed. Immediately by his command he was behea-"ded and the President prostrating himself, upon his repen-" tance received his fight, and burying the Saint honorably " continued in the Faith. [Thus far the Legend.] Baronius in his Annals (ad an. 38. s. 2.) feems plainly to doubt of the truth of this story, when he questions whether he may

may give credit to Metaphrastes the relator of it. " If. fays he, "we may give credit to the Acts of Longinus the " Centurion, recited by Metaphrastes, it is plain, that by " Pilate's cruelty the faid Centurion, together with other " two Souldiers, were beheaded, because they freely confes-" fed Christ. And yet upon the Roman Martyrology (Martii 15.) he is not ashamed to tell us of the venerable Body of S. Longinus, that is kept at Rome in the Church of St. Augustine. As another Authour informs us, that his Head and Arm are preserved at Prague, among the numerous Reliques that were brought thither by Charles IV. but, I think, a Man may believe as he pleases, when he Bollandus Vol. 1. observes in the Catalogue such particulars Append.ad Fan.2. as these, viz. some Reliques of Abraham. Isaac and Facob. The Arm and some part of the Body of Lazarus; Two pieces of two Girdles of the Bl. Virgin: A part of the Body of S. Mark, and a part of his Gospel of his own hand-writing: A piece of S. John the Evangelist's Coat: A piece of the Staff of S. Peter, and another piece of the Staff of S. Paul: A part of S. Peter's chain: A finger of S. Anne: A part of the Bl. Virgin's Veil. The Head of S. Luke the Evangelist (though that also is shew'd in a Church at Rome) some of the Reliques of S. Katharine of Alexandria. The Head and Finger of S. Stephen; and an Arm of one of the Holy Innocents, &c. We are told also by the same Author, of the Vatican Vit. sanc. ad Mar. 15. Church having his venerable Arm, with a Ring upon his Ring-finger, and of several other places where his Reliques are preserved. One may the less wonder that such ridiculous Fables as these should be pinn'd upon the Gospel History, by those that have taken the boldness in their publick Books of Devotion to alter and corrupt even the very Gospel-Text it self; for then there can be no fecurity against such absurd comments as this of Longinus, and Twenty other like it. To give a few instances of both.

In the old Roman Missals and Breviaries, upon the Feria

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3. post Dominicam 2. in Quadrages. the Gospel (Luk. 16. ver. 19.) begins thus, In also tempore dixit Jesus discipulis suis parabolam banc, Homo, &c. The Missal of Pius 5. 1580. reads, In illo tempore dixit Jesus Discipulis suis, and leaves out parabolam banc. The present Missals and Breviaries have it, In illo tempore dixit Jesus Pharisais. But there is not one word of any of these, chuse which you will, in the Text.

Thus upon the Sabbatum post Domin. 2. in Quadrag. (Luc. 15. 11.) The old ones have it, In illo tempore dixit Jesus discipulis suis parabolam hanc, Homo quidam, &c. The new ones say, In illo tempore dixit Jesus Pharisais & Scribis parabolam hanc, Homo, &c. But there is nothing more in the Text than, Et dixit, Homo, &c.

the old Missals have added, Dixit Jesus Discipulis suis parabolam banc. The new, Dixit Jesus Pharisais parabolam banc, which are also both false, for our Saviour spake to

one particular Man.

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Instead of Posthac abist Jesus, &c. Both old and new reade, In illo tempore abist Jesus. Which is not to be turned off, by saying that, In illo tempore, is a common beginning of the Gospel-Lessons, (as, In dichus illis, commonly begins the Lessons of the Old Testament) to signifie, I suppose, to the people, who do not understand Latin, when the Gospel begins. For surely the Church ought not for any such pretended convenience of the people, be so uncivil to the Scripture as to contradict it, and put At that time for After that time.

But the most remarkable instance of corrupting the Text I meet withall, is in the Feria 3. post Dominic. 3. in Quadrages. where all the old Breviaries and Missals I have seen begin the Gospel for the day (Matth. 18. 15.) in this manner: In illo tempore, respiciens fesus Discipulos suos. dixit Simoni Petro, si peccaverit, &c. And so it is in the Resormed Breviary of Pius V. Antverpia, 1580. The reason of this

this addition is plain, because the Gospel says presently, What soever ye shall bind on Earth, shall be bound in Heaven, &c. and they thought it not sit that Christ should say these words to any but to Simon Peter, to whom the Keys of the Kingdom of Heaven were committed. Now in the present Books it is altered thus, In illo tempore dixit Jesus discipulis suis, which is an addition to the Text still, for there are no such words there, though more tolerable, because it is true, that Christ did speak them to his Dis-

ciples.

And as they have endeavoured to abuse the Text, so they have also made lewd Comments in several places upon it. Of which I'll give the Reader a sew remarkable Instances, as I find them in a Book called the Festivale (or Homilies upon the Festivals before the Resormation:) We reade in the Gospel that the Bl. Virgin was astonished when the Angel Gabriel brought his happy Message to her; now that Book gives this reason for it. "There was in that Country a Man that coude moch Witchcrast, and so with help of Fiendes, he made himself like an Angel, and came to divers Maidens, and said he was sent from God to them on his Message, and so often times lay with them, and did them great villany: Then when our Lady heard tell of that Man, she was addread lest it had been he, for she had spoke with none Angel before, fol 93.

So fol. 72. in the Sermon upon the Circumcision of our Lord, it says, "The sless which was cut from Christ's member at his Circumcision, an Angel brought it after to King "Charles for the most precious Relique of the World, and for the greatest worship he could doe thereto, he brought "it to Rome, to a Church that is called Sansta Sanstorum: (concerning this fore-skin we shall have a fit occasion to

speak more afterwards.)

Ibid. fol. 67. "When our Lord lay in the Cratch, the "Ox and the As fell down on their Knees and worshipped "Him, and eat no more of the Hay.

Ibid.

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Ibid. fol. 66. "Thomas the Apostle's (a) hand that was in " Christ's side, would never go into his Tomb, but always

"lay without, which hand had fuch " virtue in it, that if the Priest, "when he goes to Mass, put a

"branch of a Vine into his hand, "the branch putteth forth grapes,

"and by that time that the Gospel " be faid, the Grapes been ripe, and

"he takes the Grapes and wrin-"geth them into the Chalice, and

"with that Wine houselleth the " people.

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(a) It is no doubt this hand that is meant, in that flory Stapleton tells of this Apostle, how John the Patriarch of rhe Indies, An. 1120. declared publickly to the Pope, Sanctum Thomam Apostolum omni anno communicare populum suum, manu propriâ porrectâ dignis of retracta ab indignis. Stapleton de tribus Thomis, p. 19.

Idem, fol. 108. Concerning the death of the two great Apostles, Peter and Paul, it says thus: "St. Poule, for that "he was a Gentleman born, for the more worship, they " smote off his head, but crucified Peter with his head down-" ward.

So fol. 91. (speaking concerning Judas his bursting afunder) "The Fiende could not draw out the Soul of Judas "when he hanged himself, out of his mouth, because he had "lately kissed the mouth of Christ, therefore the Fiends " brake his Womb and shed out his Guts, and then he took "his Soul and bare it to Hell. But furely the foul Fiend, imployed about this work, was not fuch a fool as this Writer, not to remember a certain Back-door very proper for fuch a foul foul as Judas his was, to issue out at, and so to no purpose at all for this end to take such needless pains.

A Prayer to the 3. Kings of Colen.

Rium Regum Hora Sec. usum Satrinum munus Christus homo Deus unus unus in essentia trina

CInce I can make no fense of some part of this, I shall therefore make no Rithme upon any of it, let him doe it, that has a mind. dona tres fignent Rex in au- Instead thereof, I'll give you ro. Deus thure Myrrha mor- an excellent account concervent Regem coloni Coloniæ. Nos in fide fumus rivi, hi funt fontes primitivi, gentium primitiæ.

Tu nos ab hac Christe valle Duc ad vitam recto calle per horum fuffragia, Ubi Patris, ubi Nati, Tui & amoris Sacri Frui mereamur gloria.

talitas. Colunt Reges prop- ning the 3. offerings of these ter Regem summi Reges fer- wise Men, out of the Festivale on Epiphany day, which is this, " Foseph kept of the Gold as

" much as him needed, to pay " his tribute to the Emperor,

and also to keep our Lady with while she lay in child-

" bed, and the rest he deeled " to the poor. The incense

"he brent, to put away the " ftench of the stable there as " fhe lay in: and with the

"Myrrhe, our Lady annoin-"ted her Ghild, to keep him

" from Worms and Disease.

Oremus.

Eus qui tres Magos O rientales, Jaspar, Melchior & Balthafar, ad tua cunabula, ut te mysticis venerarentur muneribus fine impedimento stella duce duxisti; concede propitius, ut per horum trium Regum pias intercessiones & merita commemorationum, nobisfamulis tuis tribuas, ut itinere quo ituri fumus, celeritate, lætitia, gratia & pace teipfo fole vera stella vera luminis luce, ad loca destinata in pace, & falute, & negotio peracto Let us pray.

Ged, who by the quidance of a star bibst lead without impediment the tham Gaftern Magt, Jafpar, Melchior and Balthafar to ibp Cravle to workip the with mplical gifts; mercifully grant, that by the pious intercessions of these than Bings, and by the merits of their commemorations, thou wouldst afford unto us the ferbanis, that in the journey which we are undertaking, with speed, joy, grace and place, thou thy cum

cum & fa

Hora

Roma roge roge tate regu cuni com bus te p jus c & 1 nun Her die nibu & i

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cum omni prosperitate, salvi self being the Sun, the true & sani redire valeamus. star, the true light of the

Qui vivis, &c.

Amen.

star, the true light of the star, the true light of the day, we may come to the places we besign to go to, in peace and safety; and after the dispatch of our business, may be able to return safe and sound with all prosperity. Who livest, &c. Amen.

Hora sec. usum Romanum, 1570.

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Romanum, 1570. Rex Jaspar, Rex Melchior , Rex Balthafar , rogo vos per fingula nomina, rogo vos per Sanctam Trinitatem, rogo vos per Regem regum, quem vagientem in cunis videre meruistis; ut compatiamini tribulationibus meis hodie, & intercedite pro me ad Dominum, cujus desiderio exules facti estis: & ficut vos per Angelicam nunciationem de reditu ad Herodem eripuit, ita me hodie liberare dignetur ab omnibus inimicis meis visibilibus & invisibilibus, & à subitanea & improvifa morte, & ab omni confusione mala, & ab omni periculo corporis & animæ.

Hing Jaspar, Melchior, King Balthafar, 3 intreat you by ebe= rp of your names, I intreat you by the Poly Arinity, 3 intreat you by the King of Kings, whom you merited to læ crying in his Cradle; that you would compassio= nate this day my tribulatis ons, and intercede with the Lozd foz me, foz the defire of sæing whom, you were made exiles; and as he delivered you by the Angels mellage from returning to Herod; so be may bouchsafe to deliver me this day from all mine enemies, bilible and inbilible, and from luddain and unfozetæn beath, and from all evil confusion, and from all banger of body and foul.

Oremus.

Let us pray.

Deus Illuminator omnium gentium, da populis tuis perpetuâ pace gaudere; & illud lumen infunde cordibus nostris, quod trium Magorum mentibus aspirasti. O SDD, that dost ensighten all Pations, grant unto the people that they may rejoyce in perpetual peace, and insuse that light into our hearts which thou didst breathe into the minds of the three Magi.

Per Dominum, &c.

Through our Lord, &c.

NOTES.

This piece of Devotion is so great an instance of the folly and gross superstition of this Church, that I cannot but make some considerable Remarques upon it, before I go farther: and especially because this Tale of the 3 Kings of Colen is again revived by Mr. Cressy in his late Church-History, who I see is resolved (such is his discretion) to play all the lost Games of the Church of Rome, and would fain give veneration to a story, which for its ridiculousness (and without any other design) has been set to a Tune in the Catch-Book, after it had been blotted out of the Devotions of the Church.

It cannot but seem very strange to all but those who are for Devotion without Discretion, that any should in their addresses to Almighty God, presume to tell him their idle and uncertain stories; especially when they have his own direction (who sure best knows what is pleasing to himself) what name they are to use, and to whom they are to go in all their prayers, that they may speed in Heaven. We have oft heard of the Son of God, in the Scripture, as a prevailing Advocate with the Father, but never a word there of the Mother of God, as destined to such an Ossice; or an instance of any there, that ever came to God by her, or by any other

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other departed Saint. A man might well suspect, that these men who thus apply themselves to them, imagined that either Christ's hands were too full of Petitions, or that his heart was not so tender as theirs; (which I shall after show, is indeed their plain sense concerning the Bl. Virgin,) or that some Courtiers in Heaven had lately stept into greater honour and favour with God than he. But how I pray come these 3 Kings of Colen to be in so much vogue for intercession? The Scripture, I am sure, neither tells us, that the men who came from the East to visit our Saviour, and to offer gifts to Him, were either Kings, or that their number was onely three (their three offerings do not prove it, for each one might offer all three) or that their names were Jaspar, Melchior and Balthasar; and yet all this must be put (as if it were unquestionable) into a Prayer. But, it may be they will fay that Tradition will supply all these defects. If it were such a Tradition as has delivered the Bible to us, and the names of the several Writers of that Holy Book, we might and would accept it; that is, if it were ancient enough, and agreed with it felf. But the learned Isaac Casaubon (not to mention others) has said enough in his fecond Exercitation, number the 10th. against Baronim, to show the folly of this pretence. For to pass over their being (a) Kings, (which if they were, they must be onely truckling and petty ones) the ancient Writers have not pronounced their number to be onely three, and neither Ancient nor Later have agreed that these were their Names.

⁽a) Concerning which see Maldonate on the 2d. of S. Matthew, v. 1. who says thus, Ecclesia Magos suisse Reges non certa & Catholica side, sed probabili opinione credit. Licuit enim Christiano Poëta (sc. Mantuano) salva Religione dicere: Nec Reges, ut opinor, erant. (The more shame their Prayers should be so positive that they were so.) Licuit muluis nostro tempore Catholicis & eruditis Theologis idem scribere: and then he mentions such arguments as these; Non suisse Evangelistam silentio nomen Regum, si Reges suissent, prateriturum, cum id ad honorem adorandi Christi magnopere pertinete: majore apparatu excipiendos ab Herode, Reges à Rege.

I think, if I had their perswasions, that the Saints are mightily pleased with the addresses that are made to them. and reflected withall upon the flender affurance that is given, that they were but three in number, I should be afraid, lest there should happen to be a fourth, and he as deserving a King as any of the other; and that every time I invoked the three, I should be in danger of disobliging him, by seeing his fellows venerated and courted perpetually, and himfelf without regard, and having nothing to doe. But what if they have gueffed right at their number, and have been out in their names? Are they fure that the Saints will not take it ill to be miscall'd? And what if they should not know whether you have any thing for them to doe, till they hear their own true names? What will this prayer then doe good to Jaspar, Melchior and Balthasar, when another tradition says their names were, Apellius, Amerus and Damascus; a third, that they were, Magalath, Galgalath and Saracin; and a fourth calls them, Ator, Sator and Peratoras? which last I should chuse (in this uncertainty) to call them by, as having the more Kingly found, if it had not been for a scurvy story Casaubon mentions out of an old Greek book, that these three, together with Misael, Achael, Cyriacus and Stephanus (the names of the four Shepherds that came to visit our Lord in Bethlehem) had been used (and he tells how) for a charm to cure the biting of Serpents and other venemous Beafts.

But it may be I needed not have offered all this about their names, fince neither Mr. Creffy nor Baronius (who has so large a discourse concerning them) have undertaken to justify this prayer in that respect, or so much as to mention how they were called *. Let us come therefore to the main matter, wherein Mr. Creffy is to be considered, and that is

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^{*} Raynaudus (Dypt. Mar. p. 102.) tells us of a Book printed 1638. which would prove that the 3 Magi were Melchifedech, Enoch and Elias; and that they had two names apiece, Melchifedech was Melchior, Enoch, Jafpar, and Elias, Balthazar, and looks upon their bodies at Colen to be a table.

concerning their Reliques to be seen at Colen, which is the reason they are called the three Kings of Colen; for I hope the Laity of the Romish Church; though they are very ignorant, yet do not imagine, that these three ever reigned in that place together, like the two Kings of Brentford.

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A Digression concerning Reliques.

T feems to be a story very hard, without great proof, to be believed, that these three dead Bodies should ever come to this City; But we need go no farther for the resolution of this doubt, than to Mr. Creffy, who thus informs us out of the supplement of the Gallican Martyrology.

"At Colonia Agrippina (or Colen) is celech. Hift.lib 7. brated the memory of the three holy Kings, cap. 16.

"who on this day (fan. 6.) adored our Lord in his Cradle at Betblehem. The Bodies of these Saints "were by the care and devotion of the holy Empress He-" lena, brought out of the East to Constantinople; where in "the Temple of Santta Sophia (afterward more magnifi-" cently repaired by Justinian) they remained to the times of the Emperour Emanuel; who bearing a great affection to Eustorgins Bishop of Milan, by birth a Grecian, at " his earnest prayers bestowed on him those sacred pledges. " Eustorgius presently conveyed them to Milan, placing " them in a Church of Religious Virgins. But in the year " Eleven-Hundred fixty and four, the Emperour Frederick, " having by force reduced Milan to his obedience, granted " to his Chancellour Raynaldus, Arch-Bishop of Colen, at " his most earnest suit, the same three sacred Bodies, which

"the principal Church, in which place they are to this day "celebrated with great veneration. Thus far he. (a) Ægid. Gelenius tells us how they lie there; Situs est pronus quasi adbuc provolutorum ante Dei incarnati Majestatem, & ferme integris corporibus,

nervin & cute arida ac imputribili conspicui sunt. De Colon. Magnit. p. 233.

"he transferr d to Colen, (a) where he reposed them in

When I first read this story, it seemed to me, just such a made idle speech, as the Shewer of the Tombs would say over the Bodies of King Arthur, or Guy of Warwick; and I wish it be not the very Tale that is told over them, to those that visit those holy Reliques at the Metropolitan Church of Colen. I think I do not despise this story without a great deal of reason: for Guil. Neubrigensis *, who lived at that very time when Milan was taken by Frederick, and who mentions, that these Bodies of the Magi were found in an old destroyed Monastery, yet adds, That this Treasure was not known to the Monks and Clergy that ministred there, but was found when the Church was overturned to the foundation. and revealed by manifest tokens, to whom they did belong (but what those tokens were he says not a word of) and a little after .- Nor was it known by what Persons their holy Reliques were brought and laid there; (it seems there was not a word said about Helena at this time.) Besides, it is scarce imaginable, if this story were true, that not one word of it should be mentioned either by Eusebins or Socrates, and especially not by his beloved Baronius, who with so much care has collected out of all Authors the progress of Helena into the East, to the holy Land; who certainly was led to it in her extreme Age of above Fourscore, out of Devotion to the Sepulchre, and to visit the places that were so famous for the actions and fufferings of our Lord; and when she had found what she went in Quest of, he tells us of no journey forward, or circuit she made into the East, but there, for ought we can learn, her steps rested till her return. And indeed, by what those Authors relate of her, we may easily conceive how she might spend a Twelve-month (if she had so long a time both for her progress and return) without going farther. For we hear, when she came to Jerusalem; of her curious search after the Cross, for the finding of which, she was fain to dig some while, and of her building two Churches, one at Bethlehem, and another

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^{*} Lib. 2. de reb. Anglic. cap. 8. Nec notum est à quibus personis sacra illorum reliquia illuc dilata, ibique reposita suerint.

at Mount Olivet. And as her great Age must needs make it improbable, that she should take much pleasure in farther journeying when this great curiosity was satisfied: so the little time she lived after, makes it still more: for Valesus makes it out that Helena must

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lesius makes it out, that Helena must end her days, either an. 326. (which was the year she came to Jerusalem)

Vales. nor. in Euseb. de vit. Constantin. 1. 3. cap. 47.

or an. 327. with whom Mr. Cr. here agrees, faying, "She " feems to have ended her life either the same year, or in "the beginning of the following year; and both he and Baronius will have her to dye at Rome, after her return to Constantinople, which, considering her Age, could not be dispatched in a little time. I might also add farther, that if really Helena had been informed of the place of the burial of these 3 Magi, and had brought their Bodies along with her to her Son to Constantinople, (as this story pretends) it could scarce have been possible, (considering that Age of Learned men, and the fame of the thing) but that a more certain Tradition of this would have remained in the Church: Besides, we now see so little evidence of the place where they were buried, that scarce any thing has more exercised the Pens of Learned Criticks, than to determine what Country that is which the Scripture calls the East, from whence they came; some thinking it was Chaldea, some Persia, and some Arabia; and all giving probable conjectures for their feveral Opinions; and when not onely Later Writers, but even the Fathers themselves are divided in this matter, as any who will but confult Maldonate in the forenamed place (to omit many others) may fee.

But I have not yet done with Mr. Cr. but must add a few words more to tell him, that he quite mistook his Cue, in stuffing and swelling his History to such a great bulk, by such a prodigious number of Legends, concerning the Reliques of the Saints and Miracles about them: that his Faith is a great deal too big (for so charitable I'll be, though some I doubt will imagine him to have none at all) and his

Discretion apparently too liltle for the inquisitiveness and Learning of the Age he lives in. That in this wild way of promoting his Faction, he has done infinite differvice to our common Christianity, and that in an Age, wherein too manv. God knows, are inclined to Infidelity, by prejudicing them against the belief of the undoubted Miracles, by which our Christianity is proved, when they see such an heap of wonders produced to countenance apparent fooleries and superstitions, but little differing from that of the Heathens, and things contrary to the fense of all sober Man-kind. If he had lived in the 9 or 10 Century (as his Talent seems to be fitted for such a credulous Age.) I am inclined to believe that he would not onely have been famed for a Writer of others Miracles, but some Monk or other, would have made him a worker of them too. What pitty was it that Mr. Cr. was not in Being 2 Ages ago, when that important Controversie was managed with such zeal about the Bl. Virgin's Ring wherewith the was espoused to Foseph, and 2 Towns went together by the ears, in contesting to whom it did belong (which story I'll give the Reader afterwards.) There could not have been pickt out such a man as Mr. Cr. to have made a Prologue to that Play: He could have represented what vast expences Princes were at heretofore, to obtain such holy Treasures as they were now concern'd about : How the Reliques of Saint Austin's body had been purcha-Ch. Hift.1.34.c.3. fed with a 100 Talents of Silver, and a Talent of Gold: How great a Summe the Arm of S. Bartholomew cost Queen Emma, when she purchased it Ibid. of the Bishop of Beneventum: He could have told them, that there could scarce be any hard bargain

Ibid. of the Bishop of Beneventum: He could have told them, that there could scarce be any hard bargain in buying the precious Arm of S. Sampson Arch-Bishop, which was taken from such a Shoulder, upon Id. 1.31.6.10. which, when he received the Order of

Priesthood, a Pillar of Light from Heaven was seen to rest till the whole Office was finished. And what could he not have said in representing the mighty concern

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Duke of Burgundy, the Lance with which our Lord's fide was pierced, and to which was fixed one of the Nailes of his Cros; at last with threats of an Invasion extorted it from him, and how he after rewarded the Duke, not onely with store of Gold and Silver, but with bestowing on him a great part of the Province of Suevia. Here was a pious Emperour indeed, who to obtain (as he thought) the Lance which pierced our Saviour, could have been contented to have really murthered Thousands of Christians, in which it is hard to fay, whether he had expressed more kindness to our Lord or his Members. These stories, no doubt, would have been very acceptable in that Age; but Mr. Cr. must exercise a little patience, if we now should chance to smile at the fooleries of his History in this particular of Reliques; and we promise him to be contented to be called Jews, and be ranged by him in the fociety of evil spirits (I give you his own language) or any thing elfe he pleafes in his Frantick fits to call us; fo he will but give us leave to look, before we turn purchasers, and not quite lay aside our reason, when he calls upon us to believe and venerate.

To begin therefore with the last Instance I named, concerning the Spear and Nailes of the Cross which the Emperour had. As for the Spear; fince the story of Longinus (who was once faid to pierce our Saviour's fide, and to be converted at the cross) may well be lookt upon by all as a Fable; this Spear too I doubt must now follow his fate; especially since the Historians, Socrates, Sozomen and Theodoret, who have told us of Helena's finding other Instruments of Christ's passion (and some of them have related. how she found and disposed of the Nailes, as by and by we .shall hear) yet say not a word of her finding the Spear among the rest that were digged out of Mount Calvary, where she found the Cross. And as for the Nailes, by which our Saviour was fastned to the Cross; Baronius has confessed, that there could be but 3, or at most four of them, and he

he also informs us how Helena disposed of them: With two she caused a Bridle * to be made for the Emperour Constantine; the third she put in his Crown; and the fourth (which in my opinion was best bestowed) was thrown in a great Tempest into the Adriatick Sea, to becalm it: But then any one may fee how the Cardinal is put to it, to anfwer for all the other Nayles that are shown in several places. Thus he attempts it. Sed fortasse ac-Baron. ad an. cidit, &c. "Perhaps it so fell out, that to 326. nu. 54. " every one of those Nayles (that are shown) "there might a small portion of Iron be taken from a true "Nayle, (that piere'd his body) and added to it, (the least I can imagine, is, when two Nayles are rubb'd one upon another, and so one may be fanctified by the other) or rather, "when the ancient Monuments were loft, that testified the "matter, then those Nayles by which the pieces of the holy "Cross were joined, were taken for those by which Christ's "Body was fastned to the Cross: And perhaps in some pla-"ces it so happened, that a Nayle kept among the sacred "Reliques, whereby one of the mystical members of Christ, " viz. a Martyr, was pierced, was taken for one of the very "Nayles of the Passion of Christ (a fine fetch to save a " lye, the Nayle that pierces Christ's mystical members, pierces bis body) and then he concludes, Quicquid sit, sides " purgat facinus; what soever becomes of it, faith purges " the crime (not of those that cheat with it, nor of the Church that connives at it) for none of the faithfull worships the "Iron, but rather venerates and adores the Passion of " Christ in the Iron: (which prety excuse of the Cardinal, may as well serve for all the stupidity and cheats of the Heathen Idolatry; for they never worshipped any thing, but with relation to that which they verily believed to be a Deity.) But to return to Mr. Creffy: He tells us out of Matth.

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^{*} Theodoret applies to this the Prophecy of Zachary (cap. 14. v. 20.) where, following the LXX. he reads, Holiness shall be upon the Bridles of the Horse: but the Hebrew, 71773, (which figuifies Bells, not Bridles) quite spoils the conceit, if nothing else did.

Paris, "that the Master of the Hospital of St. Ch. Hist. 1.2.

"John at Jerusalem, sent a portion of the Bloud Cap. 13.

"of Christ shed on the Cross, in a certain cry
"stal Glass, by a Brother of the Temple, well known to

"Henry III. the which present was confirmed by the Te
"stimony of the Patriarch of Jerusalem, of Arch-Bishops.

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"Bishops, Abbots and Noblemen dwelling in the H. Land, and with what reverence the King and Nobility enter-tained the said holy Treasure; as also (in the same Chapter) that St. Joseph of Arimathea brought with him into the Review two Silver Vessels, filled, with the Bloud of our

"Britany two Silver Vessels, filled with the Bloud of our Saviour, which precious Vessels, by his order, were buried ed with him in his Tomb: and he gives two excellent rea-

"fons, why he would have them thus buried with him.

"1. Because, if they should have been consigned to any par
"ticular persons in those times, before Christianity was set-

"led in this Island, either a losing or profanation of them could scarce have been avoided: (By the same reason we should never more have heard of the Spear; and why could not a Miracle, such as is show'd perpetually in preserving and increasing the Wood of the Cross these preserved them?

"Whereas a certainty that they were referved in that place, would be an occasion to stir up the Devotion of present

"and succeeding Christians to frequent it, and reap benefit
by the virtue of them. 2. Again, Saint Foseph had no

"doubt the same design herein, that the Emperour Con-

" ftantine exprest, who made (as Eusebius tells us) the Re" liques he had collected of the Apostles, be laid up in his
" Tomb, to the end that being dead, he might be partaker

"of the Prayers which there in honour of the Apostles hould be offered to God: [both which reasons are confuted by himself in the foregoing Chapter, where he tells us, that the particular place where S. Joseph was buried is unknown, and that though one John Blome, (thinking he had a Revelation) obtained leave from the King to search

for it, yet his labour was in vain, and that his Reliques could never be discovered; insomuch as some anciently doubted,

whether he was indeed buried at Glastonbury. 7 But however highly he may seem to estimate the Bloud of Jesus, while it is thus preferved in Glasses and Silver Vessels; yet I doubt he forgot one thing, which argues it in my Opinion, to be more facred, and too precious to be deposited any where on Earth; and that is, (what the Apostle to the Hebrews infifts on) that this Bloud was to be presented in the most holy place, being that of an expiatory Sa- Heb. 9. v. 11, crifice; and that the Heavenly things were to be 12, 6 23.

purified by it.

It may be worth Mr. Creffy's refolving, whether the bloud that was shed on the Cross, after it was poured out, had any relation to our Saviour's Body: if it had; whether, when his Body became glorious * and immortal, after his entrance into the holy place, that is, into Heaven, we must not fay the fame of his Bloud too: unless we will make a strange and incongruous difference between the Body and Bloud of Christ; which would be more still, if some part of his Bloud (as we must suppose some remained in his Body, and was not wholly evacuated when he dyed) suffered fuch a glorious change, and other parts of it remained as they were before; some of it translated above, and some of it remaining still below: If he say that all of it was made like unto his glorious Body; I ask then, whether he may not as wifely think to fill a Bottle with the Sun-beams, as with this Bloud?

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^{*} Dr. Jackson on the Creed, Book 10. cap. 46. pag. 3258. To inquire, fays he, what should become of all our Saviour's blond, whether shed in his Agony or upon the Crofs, will feem I know a curious Question, specially to flothfull Students in Divinity. On the other side, it would argue a drowsie fancy, either voluntarily to imagine, or to be by others persuaded, that this most precious bloud being shed in such abundance, should be like water spilt upon the ground, or mingled with dust, or dispersed by the heat of the Sun, and resolved into vapours: Seeing every drop of it was truly the bloud of God, it can be no fin to suppose, nay, to believe, that all of it was by his death made, as his body now is, immortal; that all of it was preserved intire and sincere, and brought, either by his own immediate power, or by the Ministery of his holy Angels, into those Heavenly Sanctuaries, which were to be consecrated by it,

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holy it , to to be the Seats and Manfions of Everlasting Bliss unto all true Believers, and thus brought in at the time of his entrance into Paradife, in Soul, though not in Body, which was immediately after he had commended his Spirit unto his Heavenly Father.

I foresee Mr. Cressy will have a hard task to resolve this with satisfaction; because I observe how the great Jesuites of his Church are at a lofs in a like cafe, though of lefs difficulty, to wit, about the Praputium of our Saviour, which was cut off at his Circumcifion. How this facred Relique was preserved and found we shall have occasion to mention afterwards; but they are not agreed, where it is kept *. Costerus says, it was kept at Ant-* See Bollandus, A&. werp many years, till the fury of Santt. ad Jan. 1. de praputio Christi. And River's Hereticks took it away, in the Apologia pro S. Maria Vir-Year 1566. Cardinal Tolet fays, to gine, lib. 1. c. 17. this day it is kept at Calcata in the Tolet. in cap. 2. Luc. an-Church of Saint Cornelius and Cyprinot. 31. an, where it has been worshipped from the Year 1559, to 1584. Salmeron out of the Legend of Jacobus de Voragine, will have it Salmeron in Evang. Tom. 3. to have been given by the Bl. Virgin, Tratt. 36. first to Mary Magdalen, and afterward to have been brought by an Angel to Charles the Great at Aken, and after came to be laid up in the Lateran; Hence those Verses,

Circumcifa caro Christi, Sandalia Sacra, Atque Umbilici viget hic precisio chara.

That is,

Christ's foreskin and blest Sandals are kept here. And what was cut from off his Navel dear.

But for all this, the Church of Antwerp seems to say the most for themselves, that they were the owners of this Treasure; if we either consider the Miracles they also pretend to, or the numerous testimonies Bollandus has mentio-

ned: First, that of the Chapter of Antwerp. an. 1416. of Theobald, Arch-Bishop of Bison-Loc. citat. ti, an. 1427. of John Bishop of Cambray, an. 1428. (in whose presence, we are told, the wonder appeared, of three drops of bloud, which distilled from the Praputium upon the Corporal on which it was laid) of Pope Eugenius, an. 1446. and the Bull of Clement VIII. an. 1599. in which the Confraternity of the Circumcision is confirmed. which was long before there instituted. There is another place still that pretends to this Relique, for those of Podium do carry it about with great Veneration on the Feast of the Ascension; but the Knife of the Bollandus in Appendic. Circumcision is shown to the people at Vol. 1. ad 1. Fanuar. Compendium.

But then comes a farther doubt; If this be true, says Salmeron, it is very wonderfull; for since that Flesh is of the truth of his humane Nature, we believe that upon the Resurrection of Christ, it returned to its glorished place. Suarez the Jesuite is also put to it, to resolve the Question;

Suarez. in 3. par. qu. 54.

Art. 4. disp. 47. Sec. 1.

who, notwithstanding all the Revelations to St. Briget concerning the prefervation of this Relique, concludes:

"That the Body of Christ rising from the dead, had a foreskin; because this is a particle of Man's body, belonging after a fort to its intireness; therefore it is not wanting

to the Body of Christ now in Heaven, in which there is

" no imperfection: Besides, Adam, and other beatissed Saints have their bodies intire, without the desect of this

Part, &c. As to the Objection, that the foreskin of Christ is still preserved in the Church, he answers, "1. That In-

nocent the III. called it in Question. 2. He adds, that the foreskin belongs to the intireness of the Body formally and

" not materially; therefore some material part may remain on Earth, which was supplied to the Body of Christ in

"Heaven, from other matter that was fometimes of his

be. Now if all this difficulty appears in falving this Relique, which

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which is a less considerable part of our Saviour's Body; the difficulty must increase when we speak of this Relique of his Bloud; especially because it was that very individual Bloud which was last in his Body when he dyed, and then a part of it: And it ought to abate Mr. Cr.'s considence still more; when he calls to mind, that it is the most common Opinion of the School-men, that the Bloud of Christ was Hypostatically united to the Word, not onely when he was alive, but also in Triduo mortis; and that a Divine of Barcellona, who preached that the Bloud of Christ shed in his Passion, was separated from his Divinity, was condemned for preaching Heresie, and a Book written against him, by the command of Pope Clement VIth, and he was made to re-

cant his Sermon, as you may fee in Vasquez, who afferts it as his own Opinion, * that, No portion of the bloud of Christ did remain on Earth,

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Vasquez. in 3 part. Thomæ, Qu. 5. Artic. 2. Disp. 36. cap. 4s * Ibid. cap. 8.

under the form of bloud, but onely under its colour, amissa forma sanguinis. Aquinas also is positive, "Whatsoever, "says he, belongs to the nature of a humane body, was

"wholly in the body of Christ when

Thomas part 3. qu.54. Artic. 2. respondeo dicendum.

"he rose, as his slesh and bones and bloud, &c. and therefore all

"those were in the body of Christ when he rose, and that intirely without all diminution, otherwise it had not been a persect resurrection. And more fully afterward, "all

" the bloud that flowed from the Body of

" Christ, since it belongs to the verity of Ibid. ad Tertium.

"humane Nature, rose in the Body of

"Christ: as for that bloud which is preserved in some "Churches for Reliques, it did not flow from Christ's side, "but is said miraculously to have flowed from a certain I- mage of Christ that was pierced. Which last words refer to that story that is told in a Book attributed to St. A-thanasius (though falsly, as Bellarmine confesses, de Scriptor. Eccles. p. 116.) wherein he relates, how a Jew at Berytus pierced the Image of Christ upon the Cross, and bloud is-

Ined from it. But enough of this matter. As Mr. Creffy's discourse is weak and childish (to say no worse) about the Bloud of our Saviour, so it is too, about the Bodies of the Saints. The Roman Church celebrates the Martyrdom of Eleven Thousand Virgins upon the 21 of October, all slain at one time: I shall now onely deal with Mr. Cr. about their Reliques, deferring to speak to their story, which I intend to give afterward. If we suppose what he says about their flaughter and the circumstances of it, to be true, one may then allow the place pretty case to be found where they were buried, and we'll suppose it, as he says, to

cap. 20. be near Colen; and that that might be done about 10 Years after, which he fays the Arch-bishop of Colen did, taking their Bones out of the ground, and reverently burying them again in Chests hewn out of Stone (which is hard to be believed, the number is fo great; but if Colen could show 1100 such Chests, allowing 10 Bodies, which is fair, to one Chest, that doubt might cease) we might then also grant, that several of those Bodies and parts of them, might have been preserved a long time, (though without a Miracle, they that have been dead 12, or 1300 Years, will scarce look so fresh as I suppose their pretended remains do at Colen and other places, where they show more than stone Chests.) Grant too, that these reliques have been disperfed, as he would have them, all over the World, and let the Town of Maidenhead, take its name from the Head of one of the Virgins there (I know not how long since) kept and venerated. But now comes that wherein my Faith is crampt (which yet Mr. Cr. runs off as roundly as any part of the story) viz. his confident pretending, Ibid. lib. 9.

that the body of such a one of these Virgins, nacap. 23. ming her, lies at fuch a place, and he mentions above 40 of them, with the distinct places where the Reliques are preserved. "The body of St. Ursula her self (the Lea46

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^{*} As certainly, as that very Gold-Ring is still kept there, with which ferved at Colen *, " but her Ursula was betrothed to Prince Con-

der of them) is still pre-" Head was translated to Pa-

wris, where the College of Sorwhom acknowledge her their
Patroness: (having got so

namus, which Laurus says he saw
shown at Colen among their Reliques.
Laurus de annulo pron. B. Virg. pag. 2.

" choice a part of her as her head.) At St. Denis in France is a " commemoration of Panefredis, Secunda, Semibaria, Florina and Valeria companions of Ursula, whose Reliques re-" pose there: In Flanders the Monastery of Marcian pos-" sesses some part of the body of Cordula, &c. Now I defire Mr. Cr. to fatisfie me in this one demand; fince thefe bodies undoubtedly were buried at first, as rudely as they were flain, and that in a strange Countrey far distant from their own, where they were known to none; and are not pretended to have been stirred out of their first grave, till about 10 Years after their burial; Let him tell me without flying to a Miracle (which is as foolish in this case, as idle talking of Occult Qualities in a Question of Philosophy) how could any one know the body of S. Ursula from that of S. Cordula; S. Babcaria from S. Semibaria; and fo diftinguish any of the rest? If he thinks the Question hard, I'll give him time to fend to Colen to be resolved farther about it, and if he pleases too, about the 3 Kings there; and he would doe well to enquire whether Urfula had not more bodies and heads than one; fince in the Index of the Reliques of Glastonbury Abbey, it is thus recorded; In a coffin, the

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ais, Reliques of S. Ursula the Virgin are contained satis plene, and in the same cles. Bish. Usher de Britan. Eccoffin is contained a third part of the cles. primord. p.626,627.

Reliques of S. Daria the Virgin (who yet in the Visions of S. Elizabeth is said to be the Mother of Ursula, which creates a farther doubt worth resolving) the gift of Henry Bishop of Winchester (who was Abbot there, and lived at that time when the Sepulchral Titles were discovered, that gave occasion to the dispersing the Reliques of the 11000 Virgins, in the Year 1156.) The Bergomenses also simply believe, that they have the head of S. Ursula, as well as they of Colen. But to go on.

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He tells us of S. Andoen's Reliques, that being applied to one almost consumed with the Leprosie, Lib.32.cap.3. and to another half dead with the Palsey, by the hand of S. Odo Arch-Bishop of Canterbury, they were immediately restored to health. Now though I could have wished, that any other hand had applied them, than S. Odo's, because some may doubt, considering how great a Miracle-worker (as we shall see asterwards) S. Odo was, whether it was his band, or the others Reliques that wrought the cure; yet I shall be so civil, as to make no farther scruple about either Adon or his other two Brothers, they may all work miracles, I'll not question it, when Adon, Dadon and Radon, * are their names.

* Capgrave calls them Ado, Bado and Dado. in vita S. Audoen.

He fays concerning S. Brigid. (lib. 10. c. 12.) that in Testimony of her Virginity, having touched the wood of an Altar, it became presently green: But I shall take leave to suspend my faith in it, till I am told, who ever called her Virginity in question (for that he fays not a word of) and I cannot upon my Principles imagine that any fuch miracle would have been shown, unless that which it gave testimony to, had been opposed; any more than that there would have been any Miracles in the Primitive Church, if there had been neither Jews nor Heathens, who blasphemed and contradicted the facred Doctrines of Christ; for these are not for them that believe, but for them that believe not. I'll also give him another Miracle of S. Brigid, to make my peace with him, (if he can believe it he may; for I cannot) which I find in the Breviary of Sarum, Les. 2. of S. Brigid (where also that about the Wood being made green is mentioned.) "S. Brigid being fent by her Mother a milking, in " order to the making of Butter, the gave all the Milk to the " poor; and when the rest of the Maids brought in what "the Cows afforded, she prayed to the Lord, and he be-" stowed Butter upon his Virgin in great abundance. if God would miraculously incourage that which he has fo exprefly d

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expresly forbidden, the doing evil, that good may come of it; this fure is onely fit for them to believe who very often practife it.) We are farther informed also, that she used to divide the Butter she gave away into 12 parts, as if it were for the 12 Apostles, and one part Bolland. A& San&. she made bigger than any of the rest, which ad Febr. 1. stood for Christ's portion: though it's strange she forgot to make another inequality, by ordering one portion more of the Butter to be made bigger than the remaining ones, in honour of S. Peter the Prince of the Apostles. These Butter-miracles, I was apt to fansie, could afford no Sure Footing to a wife Man's faith; and yet I obferve, that the onely wonder that we are told of another She-Saint, (to wit, S. Haseka) is but Januar. 26. this, that at a meal, by her prayer she made stinking Butter sweet. But Mr. Cressy calls us to harder tasks of believing still in some other instances he gives about the Saints bodies. The one is concerning S. Bal-Lib. 14. c. 3. dred, out of the English Martyrology. Where it is faid, "That he was wonderfully buried in three places, ce feeing three Towns, Aldham, Tinningham and Preston, contended for his body. The meaning of which is, that his whole body unremoved was buried in three places, else it was no wonder at all. This Mr. Cr. believes, and fo do I. onely we differ in this small circumstance, that I believe it to be a stupid and notorious lye. But I feem plainly to apprehend, that he did not intend that we Protestants should much trouble our selves about it; for he knew well enough, that this was too hard a morfel for us to swallow down, upon the mere credit of a Martyrology: but oh this is a fweet story for his Catholicks, who are resolved to believe in spight of all their reason, that the whole Body of Christ may be at the same time in a thousand places; and let them take the comfort of it, I shall not envy them. Another is somewhat to the same purpose, concerning St. Theliau: "After he was dead, the Inhabitants of 3 feveral places contended earnestly which of them " should " should enjoy his body: those of Pennalum, where his anceftors had been buried; those of Lanteliovanr, where he "dyed; and those of Landaff, among whom he had been Bishop. When therefore no agreement could be made "amongst them, there appeared presently three Bodies so " like to one another, that three eggs could not more per-" feetly refemble. So each of these people took one of them, " and by that means the controversie ended. But then it fol-" lows, That by frequent miracles at his Tomb it appeared, that the Inhabitants of Landaff possessed the true Body. This flory neither need create us but little trouble, fince, as good luck will have it, it confutes it felf. For, can any one imagine, that when three Towns are with equal zeal and devotion contending for the possession of so great a Treasure as his Body was, that onely one of them should glory in the prize? or that the same Miracle which gave it them, should give them occasion to laugh at the other two, who were fobb'd and cheated with an aery Image, and made to embrace a cloud instead of June? I can allow easily that God might deny 20 Towns, who should have put in for it, but I cannot believe that he would thus deceive one ! This was a trick fit for none but the Devil to play, who delights in coufenage and abusing of Man-kind: but rather than thus to think of God, I'll sooner be persuaded that a render hearted Father, when three of his hungry Children cry to him for Bread, will fill the Belly of one of them, and still the complaints of the other two, onely with a painted Baby or a Rattle. And now methinks I begin to be weary of considering these follies, and it's well if I have not made the Reader dbe some penance too; since therefore I hope I have fufficiently fecured him, from giving too hafty a credit to Mr. Creffy's Legends, I dare now trust him with such idle tatrle, as this that follows. (Onely premising, that if there were 20 more such Miracles told us, though we should hear of the finding Children unburt on the Tops of Trees in Eagles nelts, as in the case of Nesting, (lib. 32. c. 19.) if they have the feal of St. Danfim's age, or the next upon them,

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that is, refer to 900 or a 1000 Years after Christ, the Reader may give them a pass in course, and need not examine them farther, or stop them.)

"The Lungs of King Edward the Martyr Lib.33.0 17.

" continued fresh for many Ages and seemed

" to pant.

"The Chariot in which the body of St. Ed- Lib. 33. c. 15.

"mund was carried, passed over a Bridge,

"narrower than it felf, without any harm, so that one wheel rolled in the Ayr. (Pure Capprave.)

"A Monk of Glastonbury named Ails, Lib. 32. c. 19.

" refusing to bow, as others did, to a Cruci"fix; at last, either out of compunction, or

"by command of his Superiour, he bowed himself: but a " voice proceeding from the Image, faid these words di-" Stinctly; Now too late Ailsi, now too late Ailsi, which voice so frighted him, that, falling down, he presently ex-" pired: And so that which follows of a Cross shaking over King Edgar's head, and a Crown falling. So (lib.32.6.25.) After a great debate between the Seculars and Monks, when a great many things had been alledged against the Monks, and every one expected S. Dunstan's resolution, who was prefent; an Image of Christ on the Cross, which was fastned above in the Room, spake these words distinctly in the hearing of all. It must not be, it must not be, you have ordered things well, you shall do ill to change them. Every one was amazed, and S. Dunstan said, my Brethren, what would you have more? you have heard the affair decided by a Divine fentence: They answered, we have indeed heard it: and upon this the Monks of Winchester remained secure, and were never after disturbed in their possession. But Mr. Creffy adds, though the Debate ended, the minds of the contrary party were not yet fatisfied, but they still pursued their pretentions; that is, I suppose, they were crafty knaves, and knew more than others did of the fecret of speaking Images; and fo * Polydore Vir-* Polid. Virgil. Anglic. Hiftor. 1. 6. gil, mentioning this very mat- in fine, arque fic Monachi ope divina vel humana potius (nam etiam tum non defuerunt, qui id oraculum Phœbi magis quam Dei fuisse, hoc est, hominum fraude, non Dei nutu, editum putarint) utcunque parta retinuerunt.

ter, fays, that fome thought this voice was rather formed by the fraud of men, than by the ordering of God: and indeed any man, without much breach of charity, may have

liberty to suspect these things of contrivance, since this device of moving Images was practised no longer since, than the Age before us; when the famous Image of the Rood of Grace was brought forth and publickly show'd at St. Paul's cross with all its tricks and Mechanism (a): and

(a) L.Herbert, Hen.8. pag. 432.

we could (if need were) tell Men of Books, that will direct them how all such things may be done; and how even the

Image and representation of Christ in the form of a Child, (a thing talked of not long ago, as a wonder in France, and which Mr. Creffy relates an instance of, lib. 9.c. 11.) may at Noon-day be made to descend, to remain unmoveable and fixed upon an Altar, to ascend up again without wires, or any visible hand to move it, or possibility of stirring it one inch out of its place, (if any by-stander should attempt it) and all without either conjuring or miracles. But if any fiff Catholick be resolved to believe these voices to be miraculous, and thinks they mightily serve for a proof of their way of Religion and Worship; he may doe well to bethink himself, that whether he will or no, the old Gentile Religion will come in for a share in the demonstration, and an equal kindness in all reason should be expressed to their superstitions, which have been long fince recommended to the world by just such wonderfull attestations; for, what's the difference, I pray, between the voice that faid in the case of the Monks, Te have ordered all things well, &c. And that which Valerius Maximus mentions, of the Image of Fortune,

Valer.Maxim. lib.1.c.12. r. 4. Ritè me Matrone vidifin, ritè dedicastis. which spoke to the Matrons that had by their Prayers hindred Coriolanus from destroying the City, and spake it twice, You Matrons have rightly

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rightly seen me, and rightly dedicated me. And the same Authour tells us, that when Camillus took Valer.Max. ibid. Veii, "the Souldiers by the command of the Num. 3. "General, being about to remove from its

" feat, and bring into the City the Image of Juno Moneta, which was there chiefly worshipped; when one of the "Souldiers jestingly asked the Goddess, whether she would " remove to Rome, the answered, She would remove: which " voice being heard, the jest was turned into admiration; and now believing that they carried not the statue of Juno. but the very Goddess come down from Heaven, with " great joy, they placed it in that part of Mount Aventine, "in which now her Temple is to be feen: that is, they had as good reason (if not better after the hearing such a voice) to be persuaded that Juno was pleased, and that this translation of her Image would turn to the advantage of their City; as the devout People of the Roman Church have confidently to presume the Patronage of that great Saint, whose Image or Reliques they carry about with fo much joy and triumph in a folemn procession.

And now methinks I fansie, without pretending to one of Mr. Creffy's Visions, that I see him not a little angry and chafing at me, as one very profane, pert and prefumptuous, who have dared thus irreverently to handle the Holy Treafure (as he oft calls it) of the Saints, attempted to enervate the force and spoil the credit of so many miraculous stories, which it cost him so much time and pains to bring to a general Muster in his History; and have told the World in effect, that a deleatur might have been put to one half of his

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I am willing to fansie also, that when the angry fit is over, and he will calmly hear me speak for my felf, I shall be able, if not to make him my Friend, yet at least make him have a better opinion of me: In order to which, I first of all affure him, that I have a mighty veneration for true Miracles, true Saints, and true Histories, and, which may make his pique the less against me, that I am none of the Married

Clergy. But then I add farther, that I am spoil'd as to my faith in his history, he himself has help'd to doe it: he is the Person who has taught me to be cautious, and to suspend my belief, to consider the nature of things, as well as the number or same of the Writers that assert them, before I give credit to them. I'll give him an instance of his own, which, as I take it, gives any man liberty to believe as much, or as little as he pleases about the Reliques and Miracles that are recorded in his Book: it is that which I find Lib.9. cap. 6. concerning the Staff of Jesu: which I will set down, word for word, as it is there, and hope to make good use of it afterwards. It is thus:

"St. Patrick, by Divine Revelation, passed over to a certain folitary Hermit, living in an Island of the Tyrrhen Sea, whose name was Justus; which he made good by " his actions, being a Man of a Holy Life, great Fame and "much Merit. After devout falutations and good discourse, "the same man of God gave to S. Patrick a Staff, which he " feriously affirmed, had been bestowed on him immediately by the hand of our Lord Tesu himself, who had appear'd " to him. Now there was in the same Island at some difrance, other men also who lived solitary lives, of which " fome feemed very fresh and youthfull, and others were de-"crepit old men. S. Patrick, after some conversation with them, was informed, that those very old men, were chil-"dren to those who appeared so youthfull. At which be-" ing aftonisht, and inquiring the occasion of so great a mi-" racle, they thus acquainted him, faying; We from our . Childhood, by Divine grace, have been much addicted to "works of mercy, fo that our Doors were always open to all Travellers which demanded Meat or Lodging. On a " certain Night it happened, that a Stranger, having a Staff "in his hand, was entertained by us, whom we used with all "the courtesie we could. On the Morning after he gave " us his Benediction, and faid, I am Jesus Christ: my members you have oft hitherto ministred to, and this Night sentertained me in my own person. After this he gave

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"the Staff which he had in his hand, to a Man of God, our Father both spiritually and carnally; commanding him to keep it, till in succeeding times, a certain stranger, named Patrick, should come to visit him, and to him he should give it: Having said this, he presently ascended into Heaven; and from that day we have remained in the same state of youthfull comeliness and vigour to this hour; whereas our Children, who then were little Instants, are now as you see become decrepit old men. Thus far the story.

Now I desire any man that has read Mr. Cressy's Church-History, to tell me, whether he look upon this as the most strange and improbable story in his Book: and whether there be not 40 others as unlikely to be true? But now that which amazes me, is, that in all the prodigious things Mr. Cr. has related, and those sew of them I have set down before; I never to my remembrance sound his faith at a stand, but onely here. This he leaves uncharitably to shift for it self, and take its chance; What seever fortune so strupendious a story may find in the mind of the Reader, (they are his words) and before he tells it out of Foceline, he says

thus, Without interposing my credit for the truth of it.

Now I thank Mr. Cr. with all my heart; this was the passage I waited for a great while, but could not meet with it before; I thought I should have heard something like it, when he told us of the Bloud of Jesus kept in Silver Vessels and Crystal Glasses; but that was too near the beginning of his Book, and every Catholick Reader would have cry'd shame on the Jadishness of Mr. Cr.'s faith, if at the first going out from easie trot into sull speed, it should have lagg'd or drawn a lame Leg after it: But here it does you see; he dare not attest the truth of this. Why what's the matter? Is not Joseline a man sit to be relyed upon? he has never told, that I know, any stories in favour of Hereticks; however I am sure this is none of them: and suppose it depended upon his single testimony, yet that's no news at all for Mr. Cr. to assert a miracle upon the credit of one witness.

Capgrave,

Capgrave, I am fure, has many a time been trusted in matters as hard to be believed as this. But the case is not so here; We have Saint Bernard and Giraldus Cambrensis, both of them speaking home to the point, as to this Staff of Jesus, and if there were need of farther witnesses, the whole Irish Nation is ready to depose for it; so that (as Cambrensis tells us) in their Opinion, it was with this very Staff, that S. Patrick cast out of the Island all venemous beasts. I might add also, that Mr. Cressy knows not what he does, when he goes about to question the miracles of Staves, since a great part of the Religion of the Irish, seems to be supported by wonders of this nature. For how many of the dryed Staves of Saints being fixed in the ground, have taken Root afresh, and grown into great Trees? So we are

told of S. Florentine's (a), of S. Tressan's (b), S. ant.

S. Indratt's (c), S. Fingar's (d), S. Mochoemoc's (e), St. Furse's (f) staff, being stuck in the ground, produced presently a Fountain of fresh water, which was of such vertue, that it (e) p. 592. Cured all the diseases of such as washed therein.

(f) p. 295. When S. Fechinus wanted water to drive a Mill

he had built, he fetch'd it from a Pool a mile (g) p. 132. distant, onely by throwing two staves (g) into it, which like Quick-silver boared their way through a Mountain which was between the Pool and his Mill, and so supplyed it ever after with Water. But, what talk I of staves; any bit of the Wood of S. Colmanus's famous Tree that he planted, being carried about a Person who

planted, being carried about a Person, who has confidence in the Saint, is a miraculous security against the most imminent dangers of

death; infomuch that we are told that not long ago, a certain Malefactour adjudged to dye, before he was hanged up, having a piece of wood of that Tree about him, he put it into his mouth, and was found alive after he had hanged the usual time; and so he was a 2d. and 3d. time hanged up, yet could not be strangled; but the Officers, examining the matter farther, found the bit of that wood in his mouth, which

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which when they had taken out, he then quickly died: ill advised was Mr. Cr. to begin his doubts with S. Patrick's staff. However I am resolved to tell his Catholicks the news: Mr. Creffy himself dares not be a fourth man, to youch for a story, where S. Bernard is one of the witnesses. and where he has Tradition too, and the veneration of fo wise a Nation to back it. This is his hour of Temptation: he has been liftening to the whifpers of carnal reason, that great enemy to faith, and credo quia impossibile, is now no part of his Divinity: He has let go his hold of that Staff. which if it had been well managed, might have given the Hereticks fuch a blow, as they could not in hast have recover'd it; but now they turn the weapon with great advantage against himself, and there is no Circle, that he can ever hope to conjure us into; but by the help of this Staff of Felius, we shall make our way out, and dissolve the charm: and fo I take my leave at this time, and I hope fairly, of Mr. Creffy; and give him over to Father Patrick to be chastis'd by him, not onely for his gross infidelity, but for his insolent affront of the whole Irish Nation.

And now, I think, it is high time to remember my promise, and give the Reader as short an account as I can of that fa-

mous Controversie two Ages ago, concerning the Ring with which the Bl. Virgin was espoused to fo-feph; which story I hope will some-

The famous Controversie about the Sponsal Ring of the Bl. Virgin.

what refresh him; and show him into what folly and madness People will run, when their Religion degenerates into

superstition.

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The story was first written by Joh. Baptista Laurus the Pope's Protonotary of Perusia, and one of the Bed-chamber to Orban the VIII. His Book was Printed at Rome, Anno 1622. (and afterwards put by Bzovius into his Annal. Ecclesiastic. ad an. 1480.) I shall give you the substance of it, leaving you to consult him in his large excursions.

Laurus begins his story with this supposition; that in contracting of marriages, Rings were in use, not onely a-

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among the Romans and Grecians, but also among the ancient Hebrews, as a restimony of Faith and Conjugal Affection: (which, because it is the foundation of all that follows, we'll consider the truth of it in the Conclusion.) He then adds, that those ancient Rings of the Hebrews were not of Gold (that he knew would not so well agree to the meanness of To seph's condition) but of baser metals, as Iron; or were made of Onyx-stone, to shew the frugality and parsimony of the ancient manner of living. And he fays that this of the Bl. Virgin must not be thought like those Rings we reade that Christ often used in mystical marriages with holy Virgins, as S. Agnes, S. Catharine of Sena, &c. which were Rings in appearance: nor of the same kind with that wherewith S. Joachim was married to S. Anne the Mother of the Bl. Virgin, and is kept at Rome by the Nuns of S. Anne, (another precious treasure) for that is a rude Silver one, &c. but it is the true Ring with which the Bl. Virgin was espoused to Joseph, made of an ordinary Onyx, or Amethyst (for it is somewhat doubtfull, says he, which it is) which being very old, feems to have fomething obscurely ingraven on it, where some fansie they discern flowers representing the budding of old Foseph's Rod: (which is an old Fable, mentioned in the old Roman Breviary on S. Foseph's Day, March 19. that to know to whom the Bl. Virgin was to be espoufed, the High-Priest commanded, that all that were unmarried of the house of David should appear at the Temple, and bring dry Rods in their hands, which Joseph also did; but in the presence of all, his Rod had green Leaves prefently upon it, and fome add (which this Author mentions) that a Dove descending from Heaven, sat upon the top of his Rod.

These, you'll say, are good preparations, and now sollows the History of this wonderfull Ring. Of which there is not one word said, till the days of Pope Gregory the Vth. and of the Emperour Otho the III. who both began their Reign together, an. 996. So that we are fallen again into the sabulous Age, and I'll warrant you the story will work right

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which commences there, especially after that the Ring had lain dormant 1000 Years before.

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At this time then , Judith the Wife of one Hugo a Marquess of Etruria, being a great Lover of Jewels, imployed one Ranerius a Jeweller of Clusium, and a skilfull Lappidary. and to whom she gave good store of Money, to go to Rome. to make a purchase for her. Here it was, by the favour of Heaven, that Ranerius meets with a Jeweller come from 7erusalem to Rome, from whom (you shall hear presently how) he obtained this Ring: and (as the Authour adds) it was not fitting, that any where elfe, fave at Rome, (which is the great Market of facred Reliques, and already possessed the Manger where Christ was laid) this Sponsal-Ring of his Mother should be brought to light. After then that Reinerus has furnish'd himself, and was now ready to depart and take his leave of his Merchant, the Jeweller professing a strange love to him, takes out this Ring and presents it to Reinerus as a pledge of their future kindness: which he looking upon as a thing of little or no value, would have put off the receiving it with a flight complement. But the Jeweller bid him not to contemn it, though its aspect bespoke it to be of no great value, for it was the Ring by which the Virgin was espoused to Joseph: and so made him take it with this charge, that he should carefully see, that it did not come into the hands of any wicked person. Reinerus, not regarding what he faid, when he came home. carelesty threw it aside in a little Chest, among other things of small value. [And, to add that before I go on, he had indeed no great reason to mind his words much, for if the cunning Merchant had known it really to have been what he pretended, he would unquestionably rather have made a present of it to the Pope himself, (who would sure have rewarded him well for fuch a Treasure, if he could have made it out, that it belonged to the Bl. Virgin) than have given it to one who was wholly a stranger to him, and whose whole purchase of Jewels bought of him could not come near the value of this one Ring; but to proceed.] Ranerise at his return

return to Clusium, gives an account to Judith, how he had laid out her Money, but forgot to fay a word to her of the Ring, and if he had at that time, it might have fignified little, for the was more addicted to Pride than Religion, being of her Husband's humour, who minded little else but his pleafure and fports: but he in a Vision of the B. Virgin to him, at a time when he had been wearied with Hunting, was feverely chidden; and the effect of it was, that he became a devout Person, and built many Religious Houses, and a very venerable one at Florence, in honour of the B. Virgin; his Wife Judith also became remarkable afterwards for her

Piety.

But the forgetfulness of Ranerius cost him very dear; for having onely one Son of 10 Years old (and fo long it was that he had difregarded the Ring of the Virgin) he fell fick and dyed, and was carried out to be buried at the Church of S. Must biola hard by Clusium. As the Herse went forward, on a fudden the dead Body of his Son rifes in the Coffin, bids the Bearers stand still, and calls to his Father to come to him, to whom he spake to this effect. That by the favour of the B. Virgin, he was come to him from Heaven (whither after he had delivered his message, he must return again) to convince him of his contempt of Religion, for letting that most holy Jewel be in a common heap, he having never shew'd it to any body, no not so much as to him: that now he must fend for it, and produce it publickly, that it might be venerated; and that he might not doubt of the truth of what he faid, he gave him a fign, by telling him of his fecret vows of taking a Pilgrimage to Mount Garganus. and to Siponte, and of repairing a Church, which he had not performed.

Immediately the Chest is sent for, and delivered into the Son's hand, who amidst a number of other stones, presently finds the Ring (though he had never feen it before) and fervently kissed it, and openly shew'd it to the company, who were all in readiness to venerate it; and the Bells, as some fay, of their own accord rung a joyfull Peal, as a fign of

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publick happiness *. After having dispatch'd this weighty business, which he came from Heaven on purpose about, and having directed them to the place where he would be buried, and delivered the Ring to the Curate of the Parish, the Child laid h

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of k * The like story is told us of S. Pega, that going on Pilgrimage from England to Rome, as soon as she entred the City, the Bells of every Church rung out of their own accord, for an hours space, and told all the City the merit of her sanktity. Bollandus ad Januar. 8. vol. 1. p. 533.

of the Parish, the Child laid himself down in the Coffin, and went to Heaven, and his Body was buried. The fame of this drew a great conflux of People to visit this holy Relique, wherefore binding a Gold-chain to the Ring, they prepared a Coffer to keep it in; but before it was laid up, it wrought several wonders. For a Woman of Royal Extraction, called Vualdrada, in a sudden pang of zeal, fnatching the Ring, and putting it on her Ring-finger, immediately that Finger (a) withered, and so continued to her death. It is faid also, that one Contulus, who was troubled with a Sciatica, made an impression of the Ring in wax, and applying it to his Hip, when the pain afflicted him, always found ease by it. And the Authour says, that he, at the intreaty of some great Women, caused some Ivory Rings to be touched with that facred one, and they received fuch vertue from it, that being put upon the finger of Women that had hard Labour, they were prefently relieved: The Ring also was found beneficial for defects in the eyes, and for reconciling the affections of married People that lived at odds, and the freeing feveral from the vexation of evil spirits.

⁽a) These are just such lying wonders as Card. Tolet mentions (in the fore-named Comment. on Luke 2. Annot. 31.) concerning the sove-skin of our Saviour, found an 1557. which at the sacking of Rome, an 1527. was taken away, with several other Reliques, out of the Laterane Church, and hid by a Souldier in a Cellar at Calcara, who afterwards confessed where he had laid them, and after search made by the command of Pope Clemens VI. they were sound, and brought by a Priest to Magdalena Strotia: which Magdalene, going about to untie a silken bag, in which the Præputium was, sound her hands grow stiff; and trying a second time, she found still a greater benummedness seize upon them, and upon a third tryal, two of her singers were stiff and hard a

then, with tears, by the advice of the Priest, she committed the undoing of it to her daughter Clarica a young Virgin, who presently without any difficulty unlossed the string, and laid the præputium in a Silver Vessel, which says he, Denfam ac cripfum erat inftar rubri ciceris. Then follow other Miracles; how, an. 1559. certain Women coming to Calcata, (the Town where it was preserved) went to see it with lighted Candles in their hands, and as soon as the Priest laid it on the Altar, a Cloud filled the Church, and hid the Reliques for four hours time, so that nothing could be seen save onely the Cloud, Stars and Flames of Fire. And when one Pimpinellus, a Canon of the Lateran Church, tryed with two of his fingers whether the præputium was Jost or hard, by the pressure of his fingers, he brake it into two parts; upon the doing of which, says he, Oh wonderfull, what Thunders there were, what Lightnings, how dark the Air was over the place, fo that even all the by-standers were even dead for fear. All which being related to the Pope, they confirmed them for true Reliques; and for the greater fame of the place, Sixtus V. anno 1584. granted a plenary indulgence in that Church of Calcata, on the day of Christ's Circumcision, for Ten Years.

Thus this Sponfal Ring of the B. Virgin, remained in the possession of the Clusians 484 Years.

After this it came into the hands of the Perusians, an. 1473.

in this manner following:

The Church of Musthiola becoming ruinous, where it had remained, it was brought into an House of the Franciscans in Clusium, and freely enough shewn to the People; which a certain Franciscan Frier, a German, oblerving, whose name was Wintherm, a very crasty Knave, under the shew of great devotion, he begs of the Magistrates of Clufum to have the office of shewing the Ring, who granted his Petition. One time, after he had made a Sermon and showed it to the People, stooping, as if he intended to put it up in the place provided for it, he fecretly conveighs it into his fleeve, and locking the Door, gives the Key boldly to the Magistrate, and privily conveighs himself away from Clusium, taking the Ring along with him. He had no fooner crossed the River, but the Field was fill'd with so thick a Mist and Darkness, that he knew not which way to turn himself or go: At last, his conscience smiting him for what he had done, taking the Ring out of his bosome, he hang'd it by the Chain upon a little bough of a Tree, and falling on the ground, with tears he accuses himself, and expostulating his factor, he as to do in he there of to Per

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his sad condition to the Ring, if he should return to Glusiam, he prays to the Ring, that it would send forth such light, as to dispell the Mist, and direct him by it, in the way wherein he should go: Presently he took the Ring again, and there came so great a light from it, as show'd him the way to Perusia, where he put in among the Augustan Friers.

A while after he attempted to go into Germany, his own Country, (whither he at first designed to carry it) but he was hindred in the same manner by the darkness that again came fuddenly on him, fo that he was forced to stay: and this not onely infested him, but the whole City for 20 Days, till at last he unbosom'd himself to his Landlord, one Lucas Fordanus, and declared to him all the adventure of the Ring; who with great craft and cunning, by representing the danger he was in from the Clusians, and the benefits he would receive from those of Perusia, he prevailed with him at last to bestow it upon this City; and as soon as ever it was fhowed to the People, all the Mists and Darkness was prefently scattered and dispersed. The Friar was well rewarded; but for his better fecurity against the Clusians, he was brought into the House of the Chief Magistrate, where, though in shew a Prisoner, he was well provided for.

In the mean while they of Clusium understood his thest and their loss, and dispatch over their Bishop to Perusia, who indeavoured partly by Intreaties, and partly by Threatning to regain the Ring. They ingage also the Citizens of Sena (a confederate City) to assist them in recovering of it, who sent Letters about it to Perusia, and after that an Embassadour of theirs, one Barth. Bonaspirius to plead the cause before them; whom the Citizens of Perusia received with great respect; but told him, that since it pleased Heaven to bestow upon them that Ring, which they by no sacrilegious Arts had endeavour'd to procure, that they might not be thought injurious to the Mother of Christ, they would defend it with their Arms, and admit it not onely within their Walls, but their Breasts, and receive it as they would do the Ark of the

Covenant, or if there were any thing more facred.

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When this course would prevail nothing; at last the Clusians bring their cause before Pope Sixtus IV. and they of Sena gravely prepare for a Holy War. Neither were the Perusians idle, but send their Embassadour to Rome; whose first work was to secure the favour of Cardinal Petrus Riarius and Count Hieronymus his Brother, who were of the Pope's Kindred, for they did not at all doubt of the Pope's good inclinations to savour their City, having begun his studies among them, and been enrolled in their College of Divines, and declared the Chief Prelate of the Franciscans, in

the General Assembly, 1454.

In the mean time, Wintherus, by the importunity of the Clusians to the Pope, is put into closer hold, but there maintained at the publick charge, and the heat of profecuting him in a while being over, he lived merrily 30 Years in Perusia; and when he dyed, there happen'd another Religious quarrel between the Franciscans and the Canons of S. Laurence, who should dispose of this Ring-stealer's body, and it was carried for the latter; in whose Chapel, before the Altar dedicated to Joseph and the Bl. Virgin, he was buried, anno 1506. upon whose Tomb they wrote an Inscription, wherein they acknowledge that Perusia owed no less for the sponfal Ring of the Virgin, though a casual gift, than if he had offer'd it of his own accord; nay, perhaps it was the sweeter for being stoin. They allowed also an annual Pension to the Brothers of Luke Fordan, who had done them fuch good fervice in procuring the Ring: and now their next care was to provide by all possible securities, that the Ring should never more be taken out of their possession: It was kept therefore under 4 Locks, whose Keys were delivered to four Fraternities, of the Dominicans, Franciscans, Servita & Augustinians, and was never to be show'd, but when they were by: it was also decreed, that it should not be in the Liberty of any Mortal to carry is any whither out of Town; nay, it was Banishment for any one to propose so much. They also, the better to grace the solemnity of showing it. ordered the Fathers to appear in costly Habits; Drums, Trumpets, of

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Trumpets, Organs, Bells and a Musical Confort to found at that time; and they took a publick Oath of those to whose care it was committed (confirmed by taking the Sacrament in the presence of the Bishop, and Magistrates, and all the Clergy) to look carefully to it. Three appointed times of the Year, they decreed it should be shown, the Fraternities accompanying it from the Palatine Chapel to St. Laurence Church; and there in a Pulpit, one of the chief Prelates, should hold it to be seen, the space of one hour, Morning and Afternoon: After this it was ordered to be shown onely once a Year; but that Law was abrogated a while after, upon the clamorous Petitions of devout People. But now the Controversie grew hot between the Senenses (whose Clients the Clusians were) and the Perusians: and one while the Pope hears of the Miracles that were done by the Ring, fince it came to Perusia, and how fit it was, that famous City should still retain it: Then the Embassadors of Sena were brought to him, by means of Cardinal Riarius and Ursmus. to whom they had promised 25000 Pieces of Gold, in case by their means the Clusians should get the day, (which I much wonder that it did not determine the business) and they represent to him, how much the Perusians had been heretofore beholden to them, how ungratefull they had been to them in this affair, and facrilegious in detaining that which they had got by theft, &c. The Pope appoints Eight Cardinals to hear the matter, and to weigh the Reasons on both fides, and in the mean while enjoins the contending Parties to live in peace, telling them how abfurd a thing it was, that the Ring which was a pledge of Love and Conjugal affection, should now be an occasion of contention and strife: (and it was absurd enough in all conscience, without this witty Reason which the Pope gives.) The Embassadours on both fides returned, and were gladly received, the Perufians especially rejoiced, thinking their cause was the better supported. But the two forenamed Cardinals, being allured with the great promises which the Senenses made to them, in case they could overthrow the Perusians, went thither to

folicit their cause; where being honourably received, they, in the name of the Pope, began to urge the Perusians to restore the Ring, that had, for so many Ages, belonged to them of Clusium, and in generosity, not to suffer such a reproachfull mark of injustice to lye upon them; this they difcoursed at first more privately, afterwards openly, and at last came fo far as to threaten them with the fad effects of War. in case they refused. But while these things were thus transacted, Cardinal Riarius dies in the flower of his Age, being but 28 Years old, and the Perusians, being frighted with the Authority of the other, prepare for War, and begin better to fortifie themselves; they send Embassadours to Venice, Florence, Millan and Naples, to intreat their assistance, and raised a Band of men. A sew Months after, the Perusians began some skirmishes against the Clusians, who preved upon their flocks, and laid hands on the Countrey-men they met, and put them in hold: neither did the Perusians spare the Fields of the Bishop of Clusium. (Though dull and carnal men, who do not understand the worth of Reliques, would be apt to think it had been much better, that this Ring had at first been thrown after one of the Nails of the Cross, into the Sea, than that such a stir should have been made about it.) But the Perusians had reason to take more heart, because they were favoured by many great ones, and at that time Cardinal Fortebrachius made attempts of War upon the Se-The Perusians after this, endeavour to oblige the Pope's Kindred, especially Hieron. Bassus, the Nephew of Sixtus, who was newly made Cardinal, and favoured their affairs. But they of Sena, being perplex'd with many troubles that befell them grew more cold in their profecutions: and some at Rome gave the Pope counsel (which he had also before threatned) to demand, that the Ring should be brought to Rome, and placed in one of the two Houses, dedicated to the Bl. Virgin, which he had repaired: accordingly by a Letter dated Dec. 18. 1480. the Pope defired the Perusians to deliver the Ring to J. Baptista de Sabellis, his Cardinal Legat, promising to put it in some venerable and the first the same of Temple Tem comp urge of an howl fighs. befee Pope and f to th ratio natio inter rusia have perf min Pop deci 148 of f Pop Car ed

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Temple of the City, and to give them holy Reliques in recompence to their content. But when the Legat came to urge the Perusians to comply with the Pope's desires, instead of answering to what he said, they burst out into tears and howlings, cast themselves to the ground before him, and with fighs, and beating their breafts, in the most pitteous manner, befeeched and begg'd of him, to implore the favour of the Pope on their behalf. He was so moved with their tears and fad complaints, that he became a suppliant by his Letters to the Pope on their behalf, which joined with a moving Oration of Hieron. Riarius, made the Pope alter his determination, and let the Ring still abide there. Also by the Pope's interposing, the differences betwixt the Senenses and the Perusians were composed, and by agreement, they were to have no more words about the Ring; and Marcus Barbus is perfuaded to mitigate by his Authority the unpeaceable minds of the Clusians. But while these things are managing, Pope Sixtus IVth dies; and the Controversie was not fully decided, till the 3d Year of Pope Innocent the VIIIth, anno 1486. When the contending Parties agreed, being weary of squabling, to leave the matter to be determined by the Pope and Cardinal Piccolominaus, who did that which Eight Cardinals before could not effect, and the Ring was adjudged to Perusia: who testified how welcome the News was which their Embassadors brought them, by making Bonfires, and turning the very Night into Day, by Flames and Torches, and showing all other imaginable expressions of joy, oc. And now, for the greater honour of the facred Ring, the Perusians removed it from the Palatine House, to a more worthy place; for to this end they built a Chapel in S. Laurence his Church; and caused this Inscription to be placed on high:

Hic sociata suo colitur Regina marito,
Et facili justas accipit aure preces.
Hac sacer intacta Matris jacet annulus ade,
Qui dedit, est custos muneris ille sui,

That is,

Here Heav'ns great Queen is worshipt with her Spouse,
A gracious Ear to all just Pray'rs she lends.
The untoucht Mother's Ring lies in this House,
And he that gave't, his Gift with care defends.

Also against the Festival dedicated to Joseph and Mary, they caused a curious Piece to be drawn, by one Peter, a Perusian Painter; in which was elegantly represented the Temple of Ferufalem; and in the open Court of the Temple was drawn on one fide a Chorus of Virgins, and on the other side a Chorus of young Men, with withered Rods in their hands, and one of them breaking his Rod upon his Knee in anger, seeing Joseph's Rod to flourish: Also the High-Priest was represented taking hold of the hands of Foseph and Mary, and preparing with the Ring to espouse them. There was also instituted a Society of Seculars, called the Sodality of S. Joseph, who, together with the Clergy of S. Laurence Church, were perpetually to serve in the Chapel where the Ring was, and a Statue was placed at the right hand of the Altar, dedicated to S. Joseph, which was publickly produced upon his Festival, on the 19th of March., Thus the Perusians being inriched with their prey triumphed over the carelesness of the Clusians. [Thus far the account of Laurus. 7

This Story, I think, upon the very relating of it, without any farther Commentary upon it, must needs appear to any judicious and unprejudiced Reader, to be the most egregious piece of Feolery that ever entertained the World for so long a time: and I will be very thankfull to Mr. Creffy, if for the credit of his Religion, he will be pleased to match this Story with any thing equally ridiculous among Turks or Heathens, for it grieves me, that any that bear the name of Christians, should run into such extravagant Follies, as the most absurd Religions in the World were never guilty

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of. It might be sufficient to stagger the Faith of any wise. Man in this Perusian Ring; to tell him what Bollandus (or his Continuer) has observed; that

in Burgundy, a Priory pretends to have had the Sponfal Ring of the Bl.

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Commentar. Historic. de S. Joseph. ad 19. Mart. Sec. 8.

Virgin, the space of Eight-hundred Seventy-seven Years: And another Monastery in Holland puts in strongly for the honour of having it, and have the countenance of miraculous examples, of Women, who, in the sharpest Pangs of Travel, have by this Ring sound present ease. But I have one thing farther to offer, which must needs utterly spoil the credit of this Onyx Ring of the Virgin, and also of that Silver one, mentioned at the beginning of the Story, as the Sponsal Ring of Joachim and S. Anne, the Parents of the Bl. Virgin, (though this too is countenanced with a pretended Miracle, that being stole from Rome when the City

was facked in t e Days of Pope Clement the VIIth it was brought again, and laid upon a Stone in the view of many, by a Crow,) and both of them must fall into

Bolland. A.F. San.F. 21. Mart. in vit. S. Santucciæ, p. 363.

the Number of those cheating Bawbles, with which this Church abuses the World and Religion. And that which I shall offer is a quite contrary Story to that which Laurus has laid as the soundation of all his discourse, viz. That this Custome of espousing by a Ring, though it was used by other Nations, yet was not practised by the ancient Hebrews. Which we are sufficiently assured of, by two as learned Men, as can be named in matters of this Nature, and as well acquainted with the Fewish Customes.

The one is Buxtorfius (in his Book, De Sponsalibus & Divortiis, Sect. 45. De forma & modo desponsandi) where he shows, that their Espousals were performed these three ways; by Money, by an Instrument in Writing, or Concubitu: which last way as less honest, though they suppose it lawfull according to the Law of Moses, yet has no longer place, but is prohibited under the penalty of beating*. He tells us indeed

* See of this more largely, Selden's Vxor Hebraic. lib. 2. cap. 2.

(Sett.

(Sect. 57.) of their confirming espousals by a Ring, out of some of their later Authors, but he expressy adds, that Maimonides never mentions any thing of it. And though he mentions, out of a Book of Victor de Carben, a baptized Jew, (Printed at Colen. an. 1509.) that the Jewstake great care, to put the Ring upon the Fore-singer of her that is espoused, because they write, that Mary, when she was espoused to Joseph, wore her Ring on the Middle-singer, whence no Jewish Woman will put her's to this day upon that Finger; yet, says Buxtorf, I could never meet with any such thing in their Books: and indeed he was not worthy to be baptized into that Church, that could not invent such a story of his own head, with all his old Jewdaisme to help him.

The other Authour is the Learned Selden, who tells us. that though there are to be found some slender Selden's Uxor Testimonies in the Jewish Rituals, of the use Hebraic. lib.2. of a Ring among the Jews, yet he fays, it is excap. 14. presly afferted by Leo Mutinensis, the Ruler of the Synagogue at Venice, that the use of a Ring is very rare among that Nation: and Selden fays, he never remembers the least mention of a Sponfal Ring in the whole body of the Thalmud: But the ancient way among them was, to give to the Woman a Piece of Money (or its value) as a pledge of their Contract of Marriage : but the later Fews. observing that other Nations used a Ring for such a Token and pledge, brought in its use by imitation, and Vxor Hebr. graved on it טוב, wishing them good luck: lib. 2. cap. 2. but still this king was not used qua annulus, under that notion, but onely to supply the place of the Money mentioned before; which he proves out of their Rituals. showing that two Witnesses were called in, to inquire, whether the Sponfal Ring, then produced, were of equal value with the TID, or Money, whereby Marriage-contracts were wont to be made. And whereas we heard Laurus before telling the story, that the Jews, to shew their frugality, caused their Sponsal Rings to be made of Iron or Onyxstone: ftone beima cheat true of become

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stone: Buxtorf says clean contrary, that this Ring was to be made of pure Gold, * without any stone in it, lest any cheat should happen by offering an adulterate Jewel for a true one, a common for a precious one, and so the Espousals become erroneous and void.

* Annulus autem debet esse ex auro puro, sine gemma inserta, idque idee, ne fraus aliqua intervenire possit, adulterinam, sc. gemmam pro vera, vilem pro pretiosa sponsa offerendo, & hac ratione desponsatio stat erronea & vana. Buxtors. loc. citat. sec. 57.

As for such as have, with Laurus, the faculty of running up the use of such Sponsal Rings, as high as Moses his days, because that among the offerings of the Children of Israel to the Tabernacle, we reade of Rings and Onyx-stones; they may next, for ought I Exod. 35. 22,27. know, be pleased with that Blasphemous sancy (mentioned by the Elder Buxtorf Synagog. Judaic. out of the Talmud, and altogether as wise-

ly collected out of the Text) that God himself, at the Marriage of Eve, made up finely the Hair of her Head, and adorned it, sang before her and danced with her the tradise; which they deduce from Gen. 2. 22. Where it is said that God brought Eve to Adam; that is, say they, he brought her as a Bride is wont to be brought, elegantly dressed, and her Hair curled (calamistratam) with leaping and dancing. There is nothing indeed more common in this Church, than to seek to countenance their Fables and Follies, by Texts of Scripture, where onely the sound of one Word, without the least regard to the sense of it, is enough to serve their purpose; of which take an instance or two. We are

told concerning St. Endew, that, leaving his Government, and taking the habit of in vit. S. Fanchex, ad in vit. S. Fanchex, ad leavour to draw him from his purpose,

but upon the Prayers of St. Fanchea, and her making the fign of the Cross, their Feet immediately stuck to the Earth like immoveable stones; but hereupon becoming sensible of their

their fault, and promising repentance, their Feet were again loosed, and they went their way; in which (fays the Author of the Life) was fulfilled that of our Lord, What soever ye shall bind on Earth shall be bound in Heaven, and what soever ye shall loose on Earth shall be loosed in Heaven. We have another pleasant instance of this kind in the Letters of the Church of Antwerp, concerning the Praputium of our Sa-Bollandus Att. Santt. viour, cited by Bollandus; where relaad Januar. 1. pag. 6. ting how a Chaplain of Godfrey of Bullen, had brought this Relique from Jerusalem to Antwerp, they add, For God faid by the Prophet, De Jeru-E[a. 37. 32. salem exibunt reliquia; out of ferusalem shall go forth Reliques, (instead of, a remnant.) And in another place, Disperdam de loco hoc reliquias, I will Zephan. 1.4. disperse Reliques from this place, (that is, from Jerusalem) but they left out the word Baal which follows, and we rightly translate, I will cut off the remnant of Baal from this place: And in another Prophet, Possidere faciam reliquias populi bujus; I will make them to possess the Reliques of this people; in-Zachar. 8. 12. stead of, I will make the remnant of this people to possess all these things. If this way of playing with the ture were allowable, they might have added another out of the Prophet Micab, (chap. 2. 12.) In unum conducam reliquias Israel - tumultuabuntur a multitudine hominum: I will gather together the Reliques of Israel - they shall make a noise by reason of the multitude of men; which last words might serve as well. as the rest, to countenance their singing, when the Reliques are carried in procession, with a multitude attending them: But this by the way. And now, after all these things I have faid, are well confidered, I hope, without any dishonour to the Bl. Virgin, we may take leave to fet a far less price upon her pretended Ring, than those of Perusia have done; and to laugh at their folly, for contending in such good garnest about it. I will refer the Reader (lest I should tire

him) to consult another Controversie in * Bzovius, (al-* Bzovius, Annal. Ecgles. ad an. 1463. parag. 60.

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most like this of the Ring) about the Body of St. Luke, which the Duke of Venice had obtained from the Grecians, with a very strong certificate of the Truth of it, and of Miracles wrought by it; but it was upon examination found to be a cheat, and that his true body was at Padya long before, onely without a head (which the Venetian body was supplied with) and his head had been long preserved at a Church in Rome. River also gives us

River. Apologia pro S. Vive.

another fine entertainment in what he presents us with, concerning the Fi-

gure of the Sole of the Bl. Virgin's Shoe, graven in Spain, and set forth with Licence; which, he says, he preserves by him, and has caused the Figure of it to be graved, after the Spanish original, in the foresaid Book. In the midst of the Sole is written this. The measure of the most holy Foot of our Lady. And then is added; Pope John XXIId hath granted to those that shall thrice kiss it, and rehearse three Ave Maries with devotion to her blessed bonour and reverence, that they shall gain 700 Years of Pardon, and be freed from many Sins.

* I have measured the length of the Sole in our Inches, and it is just seven inthes and a quarter. Perhaps some Ladies of the Romish Persuasion may find much comfort in finding their Feet just sitting this measure.

I cannot well omit a memorable passage in Baronins, which, if duly considered, may serve to abate and lessen our Adversaries high Opinion both of their Reliques and of the Miracles that are said to be done by them. Thus he writes, Chim autem Reliquias Sanctorum tam earo pretio, &c. "A certain crasty Knave, understanding that the Reliques of the Saints were sold at so dear a rate (he mentions before, how the Arm of St. Austin was purchased at Papia, at the rate of a Hundred Talents of Silver, and a Talent of Gold) "he fet up a wicked Trade of merchandizing with the counterseit Reliques of the Saints, of whom Glaber relates this story. There was at that time a certain ordinary Fellow, "a crasty

"a crafty Huckster, of an unknown Name and Countrey, who, that he might not be discovered, gave himself divers "Names, at several places where he skulked. This man "fecretly taking up the Bones of dead men out of their "Graves, fold them for the Reliques of Martyrs or Con-" feffors. After he had played many fuch cheating tricks in " France, at last he came among the Alpes, where a fort of " fottish people inhabit. There he called himself Steven, " who otherwhile used to go by the name of Peter or John. "There, after his wonted manner, he gathered by Night in " a forry place, the Bones of an unknown person, which put-"ting into a Chest, he had it by revelation from an Angel, that those were the Reliques of the Martyr Justus. "the idle Countrey people flock together at the report, " and the Cheater was troubled, if there wanted at any time "diseases to be cured. Then he leads the weak, bestows his " little gifts, watches whole Nights, expecting sudden mi-"racles, which (mark well) are sometimes permitted to be "wrought by evil spirits, to try men that before have been "finfull, which doubtless did evidently then appear . Dr. And, a little after, Baronius mentions the complaint of S. Austin, that in Africk, many Impostors, pretending to be Monks, went up and down felling Reliques for gain, which they called the Bones of Martyrs *. And, methinks, he himfelf, if he had been ingenuous, might have put into the number of cheating Remains, that which he mentions upon the Roman Martyrologie. "That the most holy " Fore-finger of John the Baptist, wherewith August 29. " he pointed to Christ the Lord, faying, Behold "the Lamb of God, &c. was brought from ferusalem into "the Island of Melica, by the Brothers of S. John's Hospi-" tal, and there is had in great veneration. To draw to-* But he might have coased his Complaints, if that be true which Ægid. Gelenius afferts (de Colon. magn. p. 222.) Neque fi supposititias Reliquias quis

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colnisset, de falso cultu videatur reprehendendus; for their faith is terminated in generals, that Reliques are to be honoured; not in particulars, that this is a true Relique.

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wards an end of this Digression about Reliques; I cannot but approve the saying of Isaac Casaubon, Hodiernas reliquias, &c. "The most of the Modern

Reliques are either of uncertain credit adv. Annales Baronii.

"ought not to have been dissembled by the Desenders of them, if they had taken care to approve their piety towards God; which is well matched with the wise discourse of Cassander in his Consultation, con-

cerning the Veneration of Reliques; (who page 973.

being a person of their own communion, his words may perhaps meet with greater regard from the Romanifts.) Thus then he discourses, Hodie vero chm passim, &c. "At this day, when all places every where feemed to be filled "with the Reliques of Saints, it is to be feared, lest, if Bi-" shops and Princes would use that diligence they ought, in "inquiring and judging of true Reliques, great and abomi-" nable Impostures would be discovered, as it has fallen out "in some places, and as it happened of old to S. Martin; " who coming to a place of his Diocels, famous for the Mo-" nument of a certain Martyr so accounted, he found the "Tomb of a wicked Thief (not of a Martyr) frequented and " venerated by the People, which presently he commanded to be overturned and demolished: Though they also ought not to be approved, who through hatred of super-" stition have violated the certain Monuments of pious men, "and with the greatest Ignominy have thrown away and "dispersed those Bones and Ashes which even the most barbarous people have spared. Since therefore the true and "unquestionable Reliques are very few, especially in these " Provinces; and many of those that are shown, may with " great reason be suspected; since the frequenting and ve-" neration of them, serves piety but a little, but serves su-" perstition or gain very much; it seems a great deal more "adviseable, that there should be no showing of Reliques;

but that the People should be provoked to venerate the

" true Reliques of the Saints, that is, to imitate the examples

"ten by themselves, or of other men concerning them. It were a most easie thing, if this Discourse did not swell too big, to show that these two great Men last named had just occasion thus to censure the modern Reliques. I'll give the Reader a taste onely out of a late Book; that he may see and detest the horrible affront this Church is

detest the horrible affront this Church is resolved still to put, not onely upon Religion, but the common discretion of Mankind,

while they presume to show such things as these which follow, designing to have them believed for true Reliques, viz. The holy Syndon (or Linen) in which Christ's body was buried, shown at Turin. The Dish in which Christ ate the Paschal Lamb, made of one Emerald, at Genua. A Nail of our Saviour's Cross six'd on the Roof of the Church at Milan.

At Rome thefe are shown.

The Stone upon which Abraham offered to facrifice his Son, and another Stone upon which our Saviour was placed, when he was presented in the Temple. The top of the Lance with which Christ's side was pierced, and the Statue of Longinus under it. The smock of S. Prisca, in which she was martyred, above 1400 Years old. A Thorn of that Crown of Thorns which was put upon our Saviour's Head. The Head of the Woman of Samaria who was converted by our Saviour. The Arm of S Anne, Mother of the Bl. Virgin; and the Chain of S. Paul. The Table upon which our Saviour did eat the Paschal Lamb. Scala Santta, or the 28. steps of white Marble, up which Christ was led in his Passion to Pilate's house, and upon some of which are shown the marks of his bloud, fent by Helens from Jerusalem to Con-A Picture of our Saviour, faid to be begun by Saint Luke, and finisht miraculously by an Angel, or (as others say) that S. Luke preparing to draw it, and falling to his Prayers to God, that he might draw his Son aright, when he rose he found the Picture finished. The holy Crib of our Saviour. The Pillar at which our Saviour was whipped. At

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Some of our Saviour's blond, gather'd up at his Passion, with the Earth it was spilt upon. A Thorn of the Crown of Thorns. A Finger of St. Mary Magdalen. A piece of St. John Baptist's skull. A Tooth of St. Mark: also one of his Fingers, and his Ring with a Stone in it. A piece of St. John Baptist's habit. Some of the Bl. Virgin's Hair. The Sword of St. Peter. A piece of Christ's white robe, when he was fet at naught by Herod. One of the Stones wherewith S. Steven was stoned. To which you may add, the Hough (or breath) of St. Joseph, which an Angel inclofed in a Vessel, as he was cleaving Wood, shown as a Relique in France. And now methinks I wonder, it never came into their heads to pretend to one Relique more, that would have been as confiderable and miraculous as any of these; viz. The Dust upon which our Saviour wrote, with the Characters still upon it, very fair and legible: but I hope, now they are put in mind of it, they will take care to procure it. So I put an end to this long Digression.

But now it is fit we should return to our 3 Kings, whom we may seem to have forgotten; If you look back again upon the Prayer to them, you will find a piece of old Rome's Heathenism * revived; I mean, in invocating them for success in Journeys. For every one knows, that as they had their Tutelar Gods for Countreys and Cities (wherein too they have been seconded by this Churches practice of assignment.)

^{*} Lud. Vives notis in Augustin. de civit. Dei, lib. 8. c. 27. Edit. an. 1596.
"Multi Christiani in re bona plerumque peccant, quod Divos Divásque non aliter venerantur quam Deum. Nec video in multis quid sit discrimen inter eoum opinionem de Santis, & id quod Gentiles putabant de Diis suis. This saying the Lovain Divines thought the Church of Rome so much concerned in, that they censured it there, and it was lest out of a Paris Edition, anno 1613. It had as little kindness for them, as that part of the 10 Commandments, Thou shalt not make to thy self a Graven Image, &c. Which therefore they use to leave out of their Catechisms, and so it is lest out of the Manual of Godly Prayers, and the Institutio Christiana, before the Office of the Bl. Virgin, omits it.

ning particular Saints to the Patronage of Places and Nations; as S. George for England, S. James for Spain, S. Denis for Paris, S. Patrick for Ireland, S. David for Wales, &c.) So also they appropriated particular Imployments and Offices to their Deities; and one was to be called upon in War; another in Sickness; one was more powerfull by Land, and another by Sea; one taught Eloquence, and another Physick: onely the superstition and folly of New Rome, is worse than that of the Old in this regard, that they could content themselves with one Asculapius in all matters that related to Physick and Diseases; but these must have almost as many

(a)S. Agatha. (b)S. Apollonia. (c)S. Sigismund. (d)S. Anthony.

Saints to invoke as there are Maladies to be cured. One Saint is good for fore Breafts (a), and another to help in the Tooth-ach (b); one for Fevers (c), and another for Inflammations (d); and if they do give a more general Licence about Diseases, they will not

trust it in the hands of one alone, but he shall have a Fellow-saint joined with him, and then Cosmus in Consultation with Damian, will not sail to help: and so in the desperate case of the Plague, for the greater encouragement of the Patients, S. Rocch is joined with S. Sebastian: In the pains of Childbirth, S. Margaret no doubt can do as much as Lucina, and in the danger of ship-wreck, S. Nicholas, as Neptune; but however it will do well to have two strings to ones Bow, and the Bl. Virgin in both is to be called in at a dead list: in the latter case indeed, now that it comes into my mind, they had their Venus orta mari, sprung from the Sea, to invoke; and now, not to be a whit behind them, this Church sings Ave Maria maris stella, Hail Mary, the Star of the Sea.

But let us hear a little their Addresses to the three Kings; (for of that great Queen we shall have occasion to speak more hereafter.) Thus then I find it, in the Hours of the

Bl. Virgin on Epiphany day, January 6.

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Rex Jaspar, Rex Melchior, Rex Balthafar, rogo vos per fingula nomina, rogo vos per Sanctam Trinitatem, rogo vos per regem regum, quem vagientem in cunis videre meruiltis; ut compatiamini tribulationibus meis hodie, & intercedite pro me ad Dominum, cujus desiderio exules facti estis: & ficut vos per Angelicam nunciationem de reditu ad Herodem eripuit, ita me hodiè liberare dignetur ab omnibus inimicis meis visibilibus & invisibilibus, & à subitanea & improvisa morte, & ab omni confusione mala, & ab omni periculo corporis & animæ.

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King Jaspar, Ming Melchior, King Balthaiar, Intreat you by all pour names, I intreat youby the Boly Arinity, I intreat you by the King of Kings, whom you had the honour to sæ when he was a crying infant in his Cradle, that you would compassicnate my tribulations this day. and intercede for me to the Lozd, foz the defire of sæing whom, you became exiles; and as he, by the message of an Angel, preferbed you from returning to Herod, so may be bouchsafe to deliver me this day from all mine ene= mies, viuble and invisible, and from sudden and unfozesæn

beath, and from all evil confusion, and from all bang r of bo-

Thus it hath pleased this Church to grace these three with the special Patronage of Travellers, and to use their names, together with the Guardian Angel. Therefore in the forenamed Hours of Sarum, we have this Direction given. When thou first goest out of thy House, bless thee, saying thus:

Rux Triumphalis Domininoi nostri Jesu Christi; ecce vivisicæ crucis Dominicum signum; sugite partes adversæ. In nomine Patris & Filii & Spiritûs Sancti.

The Ariumphal Cross of our Lord Jesus Christ; behold the Lord's sign of the Life-giving-cross; sy away all ye adderse powers; in the name of the Father, and the Son, and the Poly Ghost.

Amen.

Amen.

Deus qui tres Magos orientales, Jaspar, Melchior & Balthasar, ad præsepe Domini stelladuce conduxisti, conduc me ad loca proposita, sine totius adversitatis impedimento; & qui eos conduxisti Angelo nunciante, reduc me teipso auxiliante.

Per eundem Christum, &c.

Angele qui meus es custos, pietate supernâ, Me tibi commissum serva, defende, guberna. God, who didft lead the zeastern Hagi, Jaspar, Melchior and Balthazar, to the cratch of our Lozd, by the guidance of a star; conduct me without any afficitive impediment, to the places Idesign to go to; and thouthat didst conduct them by an Angel's message, being me back by thy help. Through Fesus Christ, &c.

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O Angel Guardian, unto thee my self I have commended; May I by thy great kindness be kept, govern'd & defended.

Now, I profess, such is the weakness of my small wit, that I cannot possibly see how it follows, that because these three, by a Divine direction, took a long Journey to visit the New-born Saviour of the World, that therefore we, without any such direction should invoke their conduct in our Travels; [For I hope no wise man will think this Invocation sufficiently warranted by the Tale of Picardus (out of Erbardus Winheims Sacrarium Colonia Agrippina) concerning one John Aprilius, who, when he was hanged, implored the Patronage of the holy Magi (I suppose because of the long journey he was going to take, when he should be tur-

Piccardi nota in Lib. 2.
cap. 8. Neubrigensis.

cap. 8. Neubrigensis.

ned off the Ladder) and after three days was found alive, and being taken down, came to Colen half naked, with his Hal-

ter about his Neck, to return thanks to his Deliverers. If there were any consequence in this, I would fain know, why the 12 Patriarchs, or the 12 Apostles, who were all very great Travellers, and went too upon God's errands, might not expect this Honour, and have this Office as soon as they, and especially the latter before them. But enough of the three Kings: Proceed we to other Instances.

De

De S. Dionysio & Sociis.

Brev. Rom. Oratio.

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Beatum Dionysium Martyrem tuum atque pontificem virtute constantiæ in passione roborasti; quique illi ad prædicandum Gentibus Gloriam tuam, Rusticum & Eleutherium sociare dignatus es; tribue nobis quæsumus, eorum imitatione, pro amore tuo prospera mundi despicere, & nulla ejus adversa formidare.

Per Dominum.

Of S. Denys and his Companions.

The Prayer.

O God, who this day didit firengthen thy Partyz and Bithop S. Denys, with the vertue of constancy and suffering, and who didst vouchtafe to join with him Rusticus and Eleutherius foz to pzeach thy glozy to the Gentiles; Gzant us, we beseech thæ, in imitation of them, to despise, foz the Love of thæ, the worlds prosperities, and to fear none of its adversities.

Through our Lord.

NOTES.

This Saint, who is the great Patron of France, is supposed to be the same that is mentioned in the Acts, under the name of Dionysius the Areopagite, though there is great reafon to believe the contrary, if we give any Severus, lib. 2. credit to Sulpitius Severus, who tells us, that Hist. Sacr. c.46. under the Reign of Aurelius, the Son of Antoninus, tum primum inter Gallias martyria vifa; the first Martyrdoms in France were under his persecution; long before which the Areopagite must have been dead; which testimony of Severus is so strong, that even their own men have defended it, and pleaded for a distinction betwixt the Parisian Dionysius, and the Areopagite; (see Joh. Launoy his three Differtations.) But if they were right as to the Person, yet the Breviaries have made a fabulous story of him, which it would be too tedious to recite in all its circumstances, but

I'll give a tast out of the Breviary of Sarum. He is said to be fent into France, by Pope Clemens, to preach the Gospel, accompanied with Rusticus and Eleutherius; and preaching with great zeal at Paris, in the time of Domitian's persecution, they were laid hold of by the Roman Governour Sisinnius, (the later Breviaries call him Fescenninus) who inflicted various torments on them, and cast them into Prison; where S. Denys confecrated the Eucharist, and at the time when the Holy Bread was broken, fo great a Light shone upon him, that all greatly wondered. In this Light Jesus Christ himself came and took the Bread, and gave it to him, faying, Take this, my dear Denys, (Chare meus) and incouraged him with the promise of great rewards to him and his hearers in God's Kingdom. After this, he and his two Companions refuting to facrifice to the Heathen Gods, they were all beheaded in one and the same moment, whose Tongues, after their Heads were cut off, did still confess the Lord. And to declare the merits of the Martyr Denys, after he was beheaded, he stood upon his Feet, and taking up his own Head in his Arms, he carried it to the place where it now lies buried. Thus France glories in the Reliques of this Saint; yet Baronius tells us, that Ratisbonne in Germany has long Baron. ad contested with them about it, and show his Body an. 1052. there; and Pope Leo IXth fet out a Declaration, determining that the true Body of S. Denys was entire at Ratisbonne, wanting onely the little Finger of his right-hand, yet they of Paris cease not their pretences to it; so that here are two Bodies venerated of the same individual Saint *: and both of them are mistaken, if they Bolland. Al. Sand. in of Prague have not been cheated; a-Append. ad Januar. 2. mong whose numerous Reliques I find the Arme of S. Denis, the Apostle of Paris, reckoned. A

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^{*} But why not two Bodies on well as three Thumbs of one Saint: for the Virgins of a Nunnery in Ireland, that were very delivous of Reliques, found the Thumb of S. Senanus hing on the ground by his dead Body, and yet (which was the Miracle) neither of his bands wanted a Thumb or a Finger. Oh the Thumb! Colganus in supplement, vit. S. Senani, nu. 42.

following Antiphona tells us, that a Multitude of the Heavenly Host accompany'd the dead Body of S. Denis, who carried his own Head, praising God, and saying, Glory be to thee, O Lord. The Roman Missal also in Folio (Paris 1520.) tells the very same Story in a long Prosa (where there is mention of Sissinius) of which take a few Verses towards the end.

Seniore celebrante Missam, turbà circumstante Christus adest, comitante Cœlesti frequentià.

Specu clausum carcerali Consolatur, & vitali Pane cibat, immortali • Coronandum gloriâ. Prodit Martyr conflicturus, Sub securi stat securus, Ferit Lictor, sicque victor Consummatur gladio.

Sed cadaver mox erexit,
Truncus truncum caput vexit,
Quo ferente hoc direxit
Angelorum concio.

Tam praclara passio Repleat nos gaudio. Amen.

While round the Saint in crouds the People stand, As he the Mass devoutly celebrates,

Christ he himself appears, a glorious band Of the Celestial Host upon him waits.

He cheers th' imprison'd Saint with Joys divine
His own hand feeds him with immortal bread;

He tries him now, but after does defign

To fet a glorious Crown upon his Head. And now the Martyr bravely comes to fight,

And now the Martyr bravely comes to light, Under the sharpned Axe he stands secure,

The Lictor's blow, though 'twas directed right, Did onely make this Champion's conquests fure.

He fell indeed, but presently arose,

The breathless Body finds both feet and way, He takes his Head in hand, and forward goes, Till the directing Angels bid him stay.

Well may the Church triumphantly proclaim

This Martyr's Death, and never dying fame.

The

The present Breviary also retains this ridicu-Lesson 6. lous passage concerning his carrying of his Head, and determines his walk more expressly to have been two miles. Ribadeneira, in his Life, adds, that he delivered his Head into the hands of a Woman called Catula.

And now it may not be amiss to make a few farther Reflections upon some pieces of his Legend; and I shall begin with that of Christ's miraculous appearing in the Administration of the Eucharist. Now though I think no body need be much concerned in relations of this kind, that are

* See the 2d. Leffon fpeak when their Tongues are out of their Heads *, or can carry their Heads in their

hands; yet I find Mr. Creffy is very fond of fuch passages; and I doubt he might take it ill, if I should pass over a story he tells to the same purpose, and lays a great deal of stress upon it, for the establishing his Catholick Faith. It is concerning S. Odo, who celebrating the Mass, in the

cap. 20. (who maintained that the Bread and Wine, after Confecration do remain in their former substance, and are not Christ's true Body and Bloud, but a Figure of it)

When he was come to confraction, presently the fragments of the Body of Christ, which he held in his hands, began to pour forth Bloud into the Chalice: whereupon he shed

to pour forth Bloud into the Chalice; whereupon he shed (Good Man!) tears of joy, and beck ning to them that wavered in their faith, to come near and see the wonder-

"full work of God, as foon as they beheld it, they cryed

out, O holy Prelate, to whom the Son of God has been pleased to reveal himself visibly in the Flesh, pray for us,

that the Bloud we see here present to our eyes, may again be changed, lest for our unbelief the Divine vengeance fall

"upon us; He prayed accordingly; after which looking

"into the Chalice, he saw the species of Bread and Wine, where he had left Bloud. [To which may be added a story in the Festivale which may make a good Com-

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ment upon this of Mr. Creffy concerning these Miraculous Changes of the Elements in the Sacrament. " A Jew once went with a Cristen man into a Church " and heard Mass; when the Mass was done, the Jew said " to him, If I had eaten as much as thou hast, I would not " be a hungred, as I trow, in three days. Forfooth, faid the " Christian, I ate no manner of Meat this day. Then said " the Jew, I saw thee eat a Child, the which the Priest held " up at the Altar: Then came there a fair Man, that had ma-"ny children in his Lap, and he gave each Criften man a " child, such as the Priest ate. The same also we are told of S. Wittekindus, that in the Administration of the Eucharift, he faw a child enter into every ones Bolland. in vita ejus. mouth, playing and fmiling when some ad Fan. 7. p. 384. received him, and with an abhorring countenance, when he went into the mouths of others, that is. Christ showed this Saint in his countenance, who were worthy, and who unworthy receivers.] To let pass that which Baronius tells us (which Mr. Cr. durst not mention. lest it should spoil the Saint's credit) concerning S.Odo.that when a Thief was brought before him, who Baron, ad ann. had stollen a Horse in the Night * (though 936. num. 13. his Monk Godofred, who faw him do it, while he was reciting his Canonical Hours, durst not cry out to take him, lest he should break his Rule of Silence) S. Odo commanded, in stead of punishing him, Five shillings to be given the Thief, in confideration that he had watched all Night, taken a great deal of pains, and endured much hard-

^{*} Thus they have abused Macarius (who deserved better) by telling us, that finding a Trief plundering his Cell, he, as if he had been a stranger, helped him to load his Horse with his own goods, saying these words of Job, We brought nothing into this World, and it is certain we can carry nothing out, the Lord gave, and as the Lord pleases every thing comes to pass; blessed be the Lord in all things. Of whom the Legenda has also left this wise Memorial, that Macarius having on a time killed a Flea that bit him, he was so penitent thereupon, that he went six Months naked in the Wilderness, that the Fleas by biting him might have their revenge upon him at sull.

ship; which argues S. Odo not over-fit to decide a greater controversie without a miracle. Waving this, I say, I cannot be moved by this miracle, or twenty other fine stories that are told me about this time, though it was a time mighty fruitfull of Monkish wonders. For I consider, (as I intimated before in the case of Reliques) that this Century was remarkable above all others for Ignorance *, Sottishness and Superstition; wherein by reason of the Barbarism and illiterateness of the Age, Lies and Fables must needs meet with a good Market to put them off.

* Baronius, ad an. 900. has given us its character at the beginning of it, thus; Novum inchoatur seculum, quod sui asperitate so boni sterilitate serreum, malique exundantis desormitate plumbeum, atque inopia Scriptorum appellari consuevit obscurum.

And the truth is, if my Faith were staggering upon the hearing Mr. Cr.'s story, yet the very next Page to it, would settle it again: where he informs us, that S. Dunstan saw the H. Ghost descending from Heaven in the likeness of a Dove: and the Saribury Breviary edifies me still farther, telling me, that he saw the Holy Spirit in this shape twice, and heard the Angels chanting Kyrie Eleison in the praise of the Trinity; and that his Harp that hung at the Wall, was by Angels hands made to sound that Antiphona, Gaudent in Cælis anima sanctorum, which he onely understood. And Lesson 5. I hear more such wonders,

Interpora, Gaudent in Cells animal functorum, which he onely understood. And Lesson 5. I hear more such wonders, which methinks sound as well as Mr. Cressy's. How, when a mighty Beam from the Top of the Church, threatned the destruction of many by its fall, S. Dunstan with his right hand, making the sign of the Cross, lifts it up again *; and that as this Saint was praying one Night, the Devil assails him in the shape of a Bear, and endeavoured with his Teeth,

to fnat God le the ho Let Go Phanta Odo's] came t geant's with a S. Dun Faith all Op know the R Rain not h gun v call h wond

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^{*} Which may well be credited, when we reade of S. Aidanus, that his Cart and two Oxen laden with Wood, as he drove them, falling down a high Rock into the Sea, he onely made the sign of the Cross as they fell, and received all safe and sound out of the Waters. And S. Maidoc did the same to a fallen Cartload of Ale: Colganus vit. S. David, I Martii. p. 427. and S. Maid. p. 210.

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to fnatch the Staff out of his hands, upon which the Man of God leaned; he unafrighted lifts up his Staff, and followed the horrid Monster beating him, and finging these words: Let God arise, and let his Enemies be scattered, and the ugly Phantasm vanished. And no doubt from this Age of Saint Odo's Miracle (for it could not so well be from any other) came that Tradition to us from Father to Son, in Mr. Sergeant's fure way, how S. Dunstan held the Devil by the Nose with a pair of Tongs. Mr. Creffy's miracle then shown in S. Dunstan's days, is like to doe feats to establish the Churches Faith concerning the Eucharist, to convince and confound all Opposers, especially when S. Odo has to doe in it, that known Miracle-worker, who as Mr. Cr. records it, when the Roof of his Church was to be repaired, suspended all Rain for the space of three Years, that it should Ch. Hift. lib. not hinder the Work. And now I have be-32. cap. 5. gun with Mr. Cr. about this Argument, I will call him a little farther to account, for some of the many wonders he relates.

A Brief Digression concerning some of the Miracles related in Mr. Cr.'s History.

IT is an ingenuous Confession which is made by Melchior Canus, concerning the Miracles of the Saints. "We cannot deny, says he, that sometimes even the most grave

"Men, especially in describing the

"Miracles of the Saints, have both pickt up scattered rumours, and

calfo related them in their wri-

"tings to Posterity. In which thing, it seems to me, they have either

"indulged themselves too much, or at least the vulgar fort of Belie-

Quanquam negare non posfumus, viros aliquando gravissimos in Divorum prafertim prodigiis describendis, sparsos rumores de excepisse, de scriptis etiam ad posteros retulisse. Loc. Theol. lib. 11. c. 6. &cc. "vers; because they thought that these would not onely ea.
"fily believe, but also earnestly desired such Miracles:

"Therefore holy Men have recorded several signs and prodigies, not as if they willingly themselves believed them,

but lest they should seem to be wanting to the wishes of the

"faithfull.

Mr. Creffy, I suppose, has a mind to be taken for a grave Author; and every one that turns over his History, cannot but see that it was the great design of it, to gather together whatever he could meet with that was prodigious and wonderfull, relating to the English Saints. I have so good an Opinion of his wit, that I cannot bring my self to believe, that he could possibly think half that which he has related, to be measured truth; and I'll give him but one Instance among many of this, in his Life of S. Suibert, which he has

ch. Hist.

Bib.20, Grc.

given us out of Marcellinus: He might have easily known (if he had not rather chosen to sollow Surius, and his good Father Alford blindfold) how the learned Men of his own Church have despised this History, some calling him Austorem stramineum (as Labbe does) others look upon it as a late Fable (as Holste-

nius) and if any one has a mind to see the Arguments which cannot be answered, to prove this Marcellinus to be a foolish Writer, and

his Relation impossible to be true, as contradicting both Hi-

Bollandus Commentar. Historicus de S. Suibert. ad 1 Martii. ftory and Chronology, he may onely look into Bollandus (who has also been so ingenuous as to leave out all that Mr. Cressy has soolishly inserted) and Colganus *.

It's most likely then, that Canus has hit right, and that Mr. Cr. (as well as others before him) hath herein complied too much with the humour and desires of vulgar Catholicks, and resolved to serve his Church by the old way of pious frauds, without any regret for the dishonesty of it. Yet however, methinks he should have better secured the reputation of his discretion.

For S. Den had the faith t could der his ready ted for much c mistak Mr. Cr fhould ing th rus (a cuman ried t **fmitte** that o nian (S. De his H his B Arm led b is bu

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^{*} Colganus in notis ad vit. Suitberti, pag. 436.

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For I could not but imagine, that the foregoing story of S. Denis was fuch a stretcher, that no body would ever have had the confidence (not to fay conscience) to put a Man's faith to it, to believe that there was above one Saint, that could endure his Head off as well as his Hat, or clap it under his Arm and walk, as if nothing ailed him: and I was ready to comfort my felf, that this story was onely calculated for the French men, and that an English Faith was not much concerned in it. But alas! I found quickly that I was mistaken; for there are two English men, Capgrave, and Mr. Creffy, that are refolved, I think, that no French Saint should have the better of those of our own Nation, in showing these Feats. Mr. Creffy has produced S. Cla-Ch. Hiftory. rus (a) an English Hermit, S. Ositha (b), S. De-(a) lib. 17.c.2. cumanus (c), and S. Juthwera (d), who all car-(b) 1. 17. c. 5. ried their Heads in their Arms after they were (c) l. 21.c. 4. fmitten off: but if he had left out all these, (d) l. 23. c. 9. that one story he relates concerning S. Justi-(e) L 11.c. 8. nian (e), may suffice to silence the same of S. Denys his adventure; who after he had been flain, and his Head cut off by the wicked rage of his own Servants. his Body presently arose, and with his Head between his two Arms, walking thence to the Sea, passed over to a Port cal-

I shall now make bold in the name of Mr. Cressy, to challenge any French-man of them all, to produce any Saint of theirs that ever did the like: For alas! their S. Denys's journey, as you have heard, was not above two Miles, and that too upon plain firm ground, and what's that, I pray, to

led by his name, and fell down at a place, where a Church

going over Sea without ones Head?

is built to his memory.

But I have a farther request to Mr. Cr. which upon this occasion, I think fit to make, and methinks it is a very reasonable one: it is this: That he would give us leave, without swaggering, to put upon the Head of several of his Chapters, (instead of Gests) The Fables of S. Justinian and the Fables of S. David, &c. as he himself has done to

the famous Arthur: lib. 11. c. 16. Fables concerning King Arthur censured. I dare say the Writers of these things he calls Fables in Arthur's case, such as Geoffery Monmouth*,

* A grave Authour with Baronius in the case of the 11000 Virgins. and Matthew Westmonast. are of as good credit as his great Authours Capgrave and Harpsfield; and these Acts too of his Chivalry, which he calls

prodigious in the Conquest of so many Countreys, are not near so incredible and ridiculous, as his story of S. Alban (though mentioned by Bede) drying up a River for this foolish reason, that People might more commodiously behold his Martyrdom, or the Mountain rising under the Feet

of S. David, (of which we shall say more afterward in his life) or this of S. Justinian's going over Sea without a Head. He has gi-

ven us some excuse for excessive praises, in Arthur's case, from the custome of People to magnifie Romantickly some one of their Princes; as the Grecians their Alexander; the Romans their Ostavian; the English their Richard; and the French their Charles. But there is no excuse for pretending to advance Religion, by telling incredible stories, and for producing wonders as absurdly as if this power were given to inable a Saint to show tricks of Legerdemain, or to alter the Laws of Nature in sport, and without any apparent and considerable necessity. Magnum sit necesse est, proper quod natura leges exceduntur.

To come a little closer to Mr. Cr.'s History, by presenting him with a few Instances of his own, to this purpose.

Can he answer it to his own reason, why a Saint's bad memory in forgetting a cloath, upon which he had confecrated the Eucharist, should, after he was gone to Sea, be so far incouraged, as that the Divine power should inable him to

walk upon the Sea to fetch it, as he tells us of Lib. 15. c.4. S. Birinus? When any one elfe, I dare fay, with his conceits about the Corporal, would rather have expected, that this his carelesness should by a

Divine hand have been punish'd? I know not indeed how

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far another story of this Saint, after his death, may invite us to believe the former in his life-time. For Capgrave relates, that a young Man that was born deaf and dumb, was cured by being brought to his Tomb, and spake English prefently, and within three days more spake French perfectly as well. I reade of Christ and his Apostles working Miracles, to supply the pressing necessities of other Men; but I do not remember any one instance, wherein they endeavoured to engage the extraordinary power of God, to help themselves merely, or that God did it for them, without their requesting, when the thing might be done by ordina-Was it never heard that two Men in a hot Countrey took a long Journey, without a Screen to defend them from the scorching of the Sun? Or, if it were necessary, was there no way for them to procure a shade, but that God must send a mighty Eagle * with her Wings to over-shadow them, till they came to their Journeys end? Yet thus, he tells us, it was done upon their Prayers for Roger of Came, and Richard of Andria, when they went to Siponto. Can any one be so foolish as to think, that if Water could have been constantly supplied to the Children of Israel, in their Travels through the Wilderness, by setching it at the distance of a Mile or two, that God would miraculoufly have made it follow them, to fave that pains? Yet Mr. Cr. writes, as if he would have us believe this following story. That the Monastery of S. Eanswitha had Lib. 15. c. 8. onely one incommodity, that being feated on the top of high Rocks, there was a penury of sweet Water. "The holy Virgin was fensible of this inconvenience, and "after she had by Prayer follicited our Lord, she went to the "Fountain more than a Mile remote from the Monastery; "and striking the Water with a Staff, commanded it to fol-

" lowed

[&]quot;Virgin's voice, and against the Inclination of Nature fol-

^{*} So we are told of S. Lutwin, that lying along upon the ground asleep, an Eagle with her shady wings defended his Face from the hot scorching Sun. Bollandus in vita S. Basini, ad 4 Martii.

"lowed her steps, till overcoming all the difficulties of the " passage, it mounted up to the Monastery, where it abun-"dantly served all their uses: One particular more increa-"fed the admiration of the Event, for this little Rivulet in "the way being to pass through a Pool (she must be suppo-" fed to do so too, because it was said to follow her steps, but that's a small matter, for a Virgin in Capgrave's story "to tread Water) it flowed notwithstanding pure and free "from all mixture. Mr. Creffy might have told us also. that which immediately precedes this story in Capgrave, how the triumphed over a King of the Northumbers, who courted her for his Wife; by making this the condition of having her, (which he accepted) that he should pray a great Beam three Foot longer than it was, (for so much it was too short for the rest of the Timber that was prepared to build her Oratory) which he failing to accomplish, after long invoking his Gods, he departed from her ashamed, and she escaped him; but by her own Prayers, immediately the Beam became a Yard longer *; and, I suppose, it may be every whit as fit to believe, that by another Prayer, without the help of any Carpenters, all might be join'd and fram'd into a House.

* Which is no great matter to believe, when we reade that S. Hildutus with bis Disciples living in a strait Island, they obtained by their Prayers, that the Island was inlarged and made bigger. Colganus vit. Gildæ Badonic. p. 182.

Neither can I see much need of a Miracle, in another story he tells us, about the conveighing S. Cuth-Lib.28.c.19. bert's Body from the Sea side: where first he says it was told a Monk in a Vision, that upon a certain Tree they should find a Bridle hanging, which if they held up in the Air, an Horse would come to them of his own accord, to assist them! They did so, and a Bayhorse presently offered his service, which they joining to a Waggon, conveighed it away. The story tells us not a word how the Waggon came there; and yet one would think it had been as easie to get a Horse without a Miracle as a Waggon;

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Waggon; but what need was there of either, when there were 7 Monks that did attend it? and if they could not carry S. Cuthbert's Body, let him call them what he pleases, I shall make bold to say they were lazy Lubbers; and a Vision of a Whip for them, was rather needfull, than of a Bridle for the Horse: especially considering, that there is reason to believe, that S. Cuthbert was no sat Man; which is easily collected from what I find in Mr. Cressy, that he was very much given to fasting, e- Lib. 13.c. 16. wen before he entred into the Monastery,

(much more you may be fure afterwards) and that he took so little care about Victuals, that in a Journey he was miraculously supplied with a Meal, after having sasted all day, by means of his Horse; which pulled down from the Roof of a House, half a Loaf of warm Bread, and a piece

of Flesh, wrapped up in a Linen-cloth.

I hope the Reader is not tired with these Relations, and therefore, with his good leave, I'll add two or three more. My next shall be in S. Wereburga and her Wild-geese: which story Mr. Cr. is much concerned for, and takes it ill from Mr. Camden, that he should infinuate his unwillingness to believe it. The substance

"The Steward of S. Wereburga's Monastery, complaining that in a Farm that belonged to it, the Corn was much injured by Flocks of Wild-geese: S. Wereburga commands the Steward to go and shut them all up together in a House. He, though at first he wondred at the command, thinking (as any one else would have done) that she had fooke those words in jest; yet perceiving her to renew her command, he went to the Wild-geese, which were in great numbers devouring the Corn, and with a loud voice commanded them, in his Mistresses name, to follow him. They obeyed, and all in one Drove were shut up together; onely one of the number was privily stoln by a Servant, with an intention to eat it. The next Morning the Holy Virgin went to the House, and after she had chidden them

for usurping that which belonged not to them, she commanded them to sly away, and not to return. Immediately the whole Army took Wing; but being sensible that one of their Number was wanting, they hovering over the Virgin's head, complained of their loss: she hearing their clamours, understood by inspiration the cause of it; and after search, made the Offender confess his thest, and after the Bird was restored to her Companions, they all shew away, and not any Bird of that kind was afterward

" feen in that Territory.

What fine circumstances are here to invite a Man to believe? The Saints interest in this devoured Corn, which belonged to her own Monastery: The sawciness of these Geefe, that durst make so bold with her Corn: The great charity of the Virgin, in giving the Geefe so fair an admonition, to make them sensible of their crime before she punisht them: Their wonderfull fagacity, quite exceeding the pitch of that Fowls understanding in our days: The seafonableness of an inspiration to advance her duller understanding, and make her apprehend their Language, as well as they did hers before: Her honesty, in restoring the stoln Bird to her Companions, and that rather than they should be defrauded (if Malmsbury be in the right, that the Bird was killed) restoring it to life again by a Miracle: and yet her terrible severity towards them (which may be a fair warning to all fucceeding Geese that hear it, to take heed of fuch trepassing) debarring not onely that individual Flock, but the whole Race of Geefe, and not onely for her life time, but for ever after, from being feen, and so consequently never to make a Meal more in that Territory. These circumstances, I assure you, do so far obstruct my faith in this Miracle, that, to be plain with Mr. Creffy, this one Flam of S. Wereburga seems to me more incredible than all the Tales of K. Arthur and his Knights; and for the fake of her Wild-geese, I am inclined to disbelieve another story I meet with, of a Tame-Goofe in the Life A& SanEler. Mart. of S. Winwalce, whose Sister's eye being 3. p. 251. pluckt

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pluckt out, as she was playing, by a Goose; he was taught by an Angel a sign, whereby to know that Goose from the rest about the House, and having cut it open, found the Eye in its Entrails, preserved by the power of God unhurt, and shining like a Gemm; which he took and put it again in its proper place, and recovered his Sister; and was so kind also to the Goose, as to send it away alive, after it had been cut up, to the rest of the Flock. I know Mr. Cressy may pick up out of the Saints lives Twenty parallel stories, how they have commanded Birds and Beasts, and punisht the injuries they have done to the Saints upon them: He may tell us perhaps that of S. Brigid, who seeing Wild-

Ducks fometimes swimming in the Water, and again flying in the Air, she called them

to her, who without any fear obeyed, and came to her hand, who after she had stroked and embraced them a while, she let them sly away again. Of S. Genulph, whom they bring in

chiding a Fox, that had stoln one of his Hens, and commanding him to lay it down just in the place whence he took it, all which the Fox ad Jan. 17.

performed; but could not so escape, but was miraculously punisht for his Thest, for as he was running away by the Door of his Church, he fell down dead. He may tell us of S. Kieran's admirable arguing the case with

the Fox too, that had stoln his Shoes, with a purpose to eat them. To whom the holy Man said Brother, why hast thou done this ill thing, which it becomes not a Monk to

Colganus vit. S. Kieran.

5 Mart. p. 459.

doe? (he had several Beasts that served him tamely, besides this Fox, whom he called by the name of Monks.) Behold, our Water is sweet and common, and our Meat is divided in common among us all, and if thou hadst a mind according to thy Nature to eat Flesh, God Almighty for our sake would have made it of the Barks of Trees; which melting speech so wrought upon the Fox, that he begged his pardon, did Penance by Fasting, eating nothing till the holy Man bad him. He may instance in the Weasel, that for its sawci-

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nels

ness in gnawing the Frock of S. Peter the Abbot, was found dead upon it. But if he can be contented that the Saints should be brought in foolishly treating Birds and Beasts, and discoursing to them like rational Creatures, and that they should use a miraculous Power to punish them as Transgressors, which for want of choice, are uncapable of any other Laws than their Natural Inclinations; yet we cannot so easily believe that God will lend his Power to countenance such ridi-

culous and trifling designs.

Indeed such idle Tales we meet with, of wonderfull Birds among the Heathen, such as those which S. Augustine (a), and Pliny (b) relate, concerning Diomedes his Birds, which abiding at his Tomb in Applia, courted and flattered the Grecians; but insested, and with their hard Beaks killed strangers that were not of their race; that sprinkled and purished his Temple with Water, which they brought in their Bills and Feathers, &c. If any will be so kind to these stories, as not to look upon them as Fictions, yet he need go no farther for satisfaction about them, than to S. Augustine, who in the next Chapter resolves them into the cheating Arts and Tricks of the Devil; and thither I should refer Mr. Cress's Wild-geese, if the matter of fact were proved, since, as I said before I cannot be persuaded, that God will lend his Power to effect such ridiculous things.

(a) S. Augustine de civit. Dei, lib. 18.c. 16. speaking concerning the story of Diomedes his Companions turned into Birds, and frequenting his Tomb in Apalia, near to Mount Garganus; Hoc Templum, aiunt, circumvolare atque incolere has alites tam mirabili obsequio, ut rostrum aqua impleant of aspergant; of eo si Graci venerint, vel Gracorum stirpe progeniti, non solum quietas esse sed of superadvolare; si autem alienigenas viderint, subvolare, of capita eorum tam gravibus istibus, ut etiam perimant, vulnerare: nam duris of grandibus rostris, satu ad hac pralia perhibentur armata.

(b) Plinius, Nat. Hist. 1. 10. c. 44. He tells much-what the same story, Advenas Barbaros clangore infestant, Gracis tantum adulantur, miro discrimine velut generi Diomedis hoc tribuentes: adémque eam quotidiè pleno gutture madentibus pennis perluunt atque purificant, unde origo fabula Diomedis socios in earum effigies mutatos. He says before, Eis esse dentes, oculosque igno

colore, catera candidis.

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Saint Ivo his appearing to the Abbot of Ramsey after his death, is told us in another place; how he seemed to draw on his Leggs a pair of Boots, with care to make them sit smooth and hand-

fome, telling him that he must wear them for his sake, and that they would last a good while; upon which the Abbot awaking, selt such horrible pain in his Leggs, that he was not able to walk or stand, and sifteen years he remained in this Insirmity. A sad punishment, considering the offence, for which it is said to be insticted, which was, that this Abbot did not presently give credit to the pretence of a Vision of S. Ivo, that required that his Body should be translated to Ramsey, and cast out this hasty speech, Must we translate and venerate the Ashes of I know not what Cobler? He must have a forward faith, that can believe, that the Saints departed are either so sportive, or so spightfull, as this story represents them.

In the next Chapter Mr. Creffy gives us this account of S. Paul de Leon, "That on a time visiting a Si-

"fter of his, who devoutly served God in Lib. 13.c. 10.

" a Cell, seated near the Sea of the British

" shore, at her request he obtained of God by his Prayers, that the Sea should never swell beyond the bounds marked "by her, by placing a Row of Stones: by which means the "Sea was restrained the space of a Mile from his usual " course, and continues so to this day. In this story, (befides the prejudice I have against it, as related by Capprave, whom I cannot think of without a Pique against him, for making so many Saints carry their Heads in their hands) there appears no reason at all, why the Sea should be forced out of its ordinary road, onely that a devout Sister had toyingly placed a Row of Stones, and thought it pretty, if this could be made a Sea-bank, and accordingly God's Power must be called in to make good this fancy, which seems to be directly fuch a playing with Miracles, as boys play at Ducks and Drakes with Stones upon the Surface of the Water; but Mr. Creffy has omitted another wonderfull circumstance, which Capgrave mentions concerning those Stones; that as he and his Sister returned home, they saw on a sudden that those little Stones, by the Divine Power, were turned into Pillars of Stone of a vast Magnitude; indeed all things done by this S. Paul de Leon are so great, that they quite put down those of the Scripture Saint Paul; for a Dragon of an hundred and Twenty Foot long, is another kind of Beast than that he sought with at Ephesus; yet such a one

Bolland. A.G. San. this Saint (we are told in his life) overad Mart. 12. p. 118. this Saint (we are told in his life) overcame, and when he had done, made it to follow him to the Sea-side, like a Dog.

Bollandus indeed makes it a matter of his wonder, that it should be told of almost all the Irish Saints,

Id. Ibid. p. 110. and those of Little-Britany, that they killed Dragons of vast Size; for my part, I

believe there is no difference at all in the Size of the Dragons of those Countreys, from what they are elsewhere; but the Invention of the Writers of the Lives is vast, and their Conscience large, and the toyishness of their fancy in feigning wonders is admirable indeed, and beyond all compare. Mr. Cressy is an Argument of the one, viz. the bulkiness of their Miracles, for though his swallow be as large as most Mens I know, yet you may remember an Irish miracle (that about the Staff of Jesus) stuck so vilely by the way, before it could get down, that I was asraid it would have choakt him: And for an instance of their toying and childish playing with Miracles, you may take that of S. Mochua; who, they tell us, seeing a Company of Lambs run-

Colganus, vit. S. Mart. 28. p. 780, ming hastily to suck their Damms, as he was walking by them and praying, he suddenly stept before them, and with his Staff drew a Line upon the ground, which none of the

Line upon the ground, which none of the Lambs, as hungry as they were, durft pass, but there stopt.

The like was done by S. Fint anus to the Calves,

parting them and the Cows afunder, onely by the Interpolition of his Staff. But the most excellent story I have met with of this kind, is in the Life of

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S. Finnianus, where we find him and S. Ruadanus bandying Miracles as sportfully, as Tennis-Balls are tossed from one to another with a Racket. Thus it is related, S. Ruada-

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nu obtained this special favour of God, that from a certain Tree in his Cell (Tilia it's call'd) from the Hour of Sunfetting to Nine a Clock the next Day dropt a Liquor, of a peculiar tast, pleasing to every Palate; which then fill'd a Vessel, which sufficed for a Dinner for him and all his Brotherhood: and from Nine a Clock to Sun-fetting, it dropt half the Vessel full, with which Strangers were entertained. Upon the fame of this Miracle many of the Saints came to S. Finnian, desiring him to go along with them to that place, and persuade Ruadanus to live a life common with others, S. Finnian went with them, and when they came to the Tree that gave the admirable Liquor, he figned it with the fign of the Cross, and after Nine a Clock the Liquor ceased to S. Ruadanus hearing that his Master S. Finnian, and feveral others were come to him, he called his Servant, and bad him prepare a Dinner for his Guests; who going to the Tree, he found the Vessel that stood under it wholly empty, and told his Master how it was; who bad him carry his Vessel to the Fountain, and fill it to the top with Water. which when he had done, presently the Water was changed into the tast of that Liquor that dropt from the Tree; Moreover he found a Fish of a great bigness in the Fountain, and carried all to the Man of God; who commanded him to set these Gifts before S. Finnian. He seeing what was done, crossed the Liquor, and it was changed again into common Water, and said, Why is this Liquor of a false name given to me? The Disciples of S. Finnian seeing all this, defired their Master to go to the Fountain and cross it, as he had done the Tree: (they had a mind to see more of this sport.) But S. Finnian answered them; My brethren, do not grieve this holy Man, for if he go before us to the next Bog*, he

^{*} Ad vicinam grunnam: which Colganus explains, not. 17. ad vit. Maidoc. p. 216. Grunna alids grunda, capitur hic pro terra humida & inaquosa, in qua cespites & gleba effodiuntur, &c. G 4

wi'l be able to doe the same that he did in the Tree and the Water, (i.e. make such Liquor slow thence.) Wherefore S. Finnian, and the rest, all intreated S. Ruadanus, that he would live as others did; which he yielded to, and (not depending upon miracles) he held the common course of living.

Give me leave to mention one wonder more out of Mr. Creffy, concerning Austin the Monk, who Ch. Hift. 1.13. disputing with the British Bishops, about the сар. 18. observation of Easter, and arguing that they did not keep it in its due time; when the Britains after a long disputation, would not be moved to give their affent, but would follow their own Traditions: Austin brought the Dispute to this Conclusion, faying; "Let us befeech our Lord, who makes Brethren of one mind in the House of his Father, that he would vouchfafe by Celestial signs to make known unto us, which of the Traditions is to be 66 followed, and which is the right Path leading to his Kingdom: Let some sick Person be here produced among us, " and he by whose Prayers he shall be cured, let that Man's " faith and practice be believed acceptable to God, and to be followed by Men. This proposition being accepted with much ado, a blind Man was brought before them, and was first offered to the British Bishops, but by their endeavours and Ministery found no cure and help: At e length Austin, compelled thereto by just necessity, knee-" led down, and prayed to God to restore the blind Man "his fight; whereupon immediately the blind Man (upon "his Prayer) received fight, and Austin was proclaimed by all a true Preacher of Celestial Light; (and People were afterwards put in the right Path to Heaven, so far as concerned that saving Point, of the time of observing Easter.) This story, though related by Bede *, cannot obtain my be-

His own Melch. Canus has betrayed his doubting of the certainty of many of his and Gregory's relations. Beda in historia Anglorum, & Gregorius in Dialogis, quadam miracula scribunt, qua hujus prasertim saculi Aristarchi incerta esse censebunt: Equidem historias illas probarem magis, si earum austores, severitati judicii curam in eligendo majorem adjunxissent. Loc. Theol. l. 11. P. 337.

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lief, that God thus decided this Controversie; because I am sure that is false, which I reade in the very story it self, that Austin went to pray for this Miracle, being compelled thereto by just necessity: this was well put indeed, if it had been true (for I all along go upon this Principle, that there must be a manisest and great necessity, for such great alterations of the course of Nature) but there was no necessity at all, that this Controversie (upon what Day Easter should be kept) should be decided, where two contrary customes had long obtained, and both sides were agreed to keep it: but the Eastern Church following S. John's practice, may determine the time one way, and the Western following the Traditions of S. Peter, may in this particular go another way, and yet both be pleasing to God. Mr. Cr. himself has told us out of Bede. "That this dissonance in the

"observation of Easter was patiently tolerated his. c.16. Whist. by all, whilst Bishop Aidan lived, because it

"was well known, that though those who sent him, would not permit him to celebrate that Feast otherwise than they were accustomed, yet he was zealous to perform all Chri-

"flian Duties of Faith, Piety and Charity, according to the "Custome prescribed by all God's Saints; and therefore he was deservedly loved by all, even by those who diffe-

" rently celebrated Easter.

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Besides, it seems to me a ridiculous thing, and a tempting of God, to go to imitate Elijah (as it is plain in this thing Austin did, by proposing to have it miraculously decided) when the case and necessity is no ways alike, of bringing a People off from Idolatry, to worship the true God; and both worshipping the same true God and Saviour, to agree in an uniform observance of a Day, or of a Ceremony. Yet a frequent practice this is upon any slight occasion to tell miraculous stories of their Saints, bringing in any example of the Scripture, that has any resemblance to them, and taking care commonly that the Scripture instance be out-done. To give a few Examples. A pleasant story they give us of S. Gonsalvus, building a Bride over the River Tamaca, And, first.

Bollandus, vita S. Gonsalvi, 10 Jan. p. 646. first, they make the place where he should build it, to be shown him by the revelation of an Angel; then how he got Money for his work, particularly of a Gentleman, who

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passed by, of whom Gonsalvus asked his Charity towards it; who upon his importunity wrote a Letter to his Wife. to whom he bid him carry it and she would give him his Alms: the Contents were, that she should give him so much Money, as the weight of his Letter came to; which she looking upon as a Jear, wished him to go his way; But Gon-Salvus infilted that she should doe as her Husband required; and when she weighed the Letter, by a Miracle the weight of it was fo increased, that he got a considerable Summe of Money for his Work. After this, wanting Provisions for his Workmen, upon his Prayers, and making the fign of the Cross upon the Waters of the River, a Multitude of Fishes covered the furface of it, and he taking up as many of them as he needed, fent the rest of the Fishes away with his blesfing, and thus he did more than once. And as they were thus wonderfully supplied with Food, so also with Drink: for as another Moses (fays the story) he with his Staff brought Water out of a Rock (I wonder why River-water might not have ferved the turn) which became a perpetual Fountain; but now, that Moses may be fure to be out-done, he brought Wine also out of the Rock to serve their needs, but (as it is wifely put in) that was dried up when the Bridge was finished. Another instance we have in S. Endeus his going by Sea to the Island of Arann; He coming to the Sea-side, and finding no Vessel to Colganus vita S. Endei, conveigh him over, he commanded 8 21 Mart. p. 707.

Friers to take up a great Stone that lay near hand, and put it in the Sea; and in the virtue of him who walked dry-shod upon the Sea, he got upon that stone, and Christ causing a fit Wind to blow, he was brought safe upon it to the Island. S. Mochua is another example of Bolland. Ast. Sanst. the same nature; who having a visit gi1 Januar. p. 46, 47. ven him by S. Kyenanus, and sifteen of his

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Clergy; in their return, they came to an unpassable and impetuous River, and wanted a Boat; whereupon S. Mochua spread his Mantle upon the Water, being mindfull of Elijah's Mantle that divided the River Fordan, and Kyenanus and his 15 Men were carried over the River upon this Mantle, as fafely as in a Vessel, and it returned back to its owner, without wrinkle or wetting. After this Mochua going to the Confecration of a Church Kyenamus had built. he faw 12 Harts in a Mountain, and brought them tamely along with him loaden with Wood, and after that with Water to boil their Flesh, upon which they feasted; onely he commanded all their Bones to be referved: which the next Day he commanded (in the virtue of him that raised Lazarus from the dead) to rife in their proper form, and they did fo; and were fent away by him alive into the Mountains. This, it's plain, which way foever you take it, was a greater Miracle than the raising of Lazarus, for his Flesh was neither new created Flesh, nor devoured: Nay, and upon the fame account it is a greater Miracle than the Refurrection of Christ from the Dead, which is the main confirmation of the Christian Religion; and yet there is no imaginable reason for this great Miracle of the Resurrection of the 12 Staggs. There was fome little occasion for their coming along with the Saint, to furnish the Confecration Feast; but that good work being done, there appears no reason at all for that extraordinary Miracle afterwards; unless it were to prove the Immortality of Beasts, as the Resurrection of our Saviour, and others, was particularly defigned to prove the Immortality of Men.

To instance onely in one more; viz. S. Severus, 2 Bishop in France, of whom they tell in his Life this Wonder. As he was passing by the House of a poor Widow in a Journey, he heard her making sad moan; he stopt, and went in to

inquire the cause; which was this; That as she was setting Bread into her Oven, the Peel was left in it, and was burnt; and she knew not how either to draw out the Loaves that

were

were already in, or put in those that were still out: upon which S. Severus, without any dread, went into the hot Oven, and took in and placed in order the remaining Loaves; and when they were all baked (for he stayed in the Oven till then) he reached them all out to the Woman; and came forth, as the Three Children out of the Fiery Furnace, untouched by the heat, either in his Body or Cloaths. is such a Rapper, that I cannot but admire at the wanton fancy of the Monks, those Fathers of Lies, in the invention of this and other Miracles. Can any Man believe, that to fave an old Womans Batch of Bread, God Almighty should work fo extraordinary a Miracle, as in some circumstances of it. is beyond that of the Three Children, wrought by him in Vindication of his own honour against Idolatry? But, in the name of wonder, what need the Bishop stay in the Oven till the Bread was baked? Besides, I doubt, the Criticks will have a hard task to determine, whether of the two we are to believe, either that the Oven was a very large one, or that the Bishop was very little. Herein then the Three Children, and this Saint scarce stand upon equal terms: but in another respect he far out-did them: for S. Severus was as miraculously preserved from starving as from burning. (which we never reade of them.) For being shut out of doors in a fad fnowy Night, having nothing on but Drawers (for he ad given away the rest of his cloaths) a Herd of Mares. which he used to keep in the Field, came round about him, and turning all their heads to him, by their breath kept him warm all night, and the Snow that came down, all fell without that Circle.

But to conclude this Digression. I am sure there are Controversies of more importance depending betwixt us and the Church of Rome, than that fore-named was, about the time of observing Easter: If Mr. Cr.'s Collection of Wonders, upon far less occasions, were true; methinks we might, without any imputation of sawciness, desire and hope, that when such showres of Miracles have fallen in the Ages before us, which have made Mountains to spring up; we might

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might but have some sew drops fall upon us, such as would produce at least a Mole-hill. I dare say the English Protestants, though they have, I believe, more skill to avoid being cheated, yet they are as willing to be determined by a real Miracle, as the old British Christians were: I know not therefore what should hinder it, unless the Prayers of the present Romish Saints, who are the great Pretenders to Miracles, are not so acceptable and prevalent with Heaven as heretofore; and I'll give Mr. Cressy leave to guess at the true reason of that.

De S. Georgio.

Hora sec. us. Sarum.

Antiphona. Eorgi Martyr inclyte, Te decet Laus & Gloria Prædotatum militia: Per quem puella regia Existens in tristitia, Coram Dracone pessimo Salvata est. Ex animo Te rogamus corde intimo, Ut cum cunctis fidelibus Cœli jungamur civibus, Nostris ablutis fordibus; Ut fimul cum lætitia Tecum fimus in gloria; Nostráque reddant lebia, Laudes Christo cum gratia.

Of St. George.

(Translated by Dr. Heylin.)

GEorge holy Martyr, praise and fame, Attend upon thy glorious name; Advanc'd to Knightly dignity, The Daughter of a King by Thee

(As she was making grie-

By a fierce Dragon all alone)
Was freed from Death. We
thee intreat

That we in Heaven may have a Seat.

And being washt from every stain

May there with all the faithfull reign;

That we with Thee together may Sing gladly many a sacred lay, The gracious Throne of Christ before, To whom be praise for ever more. Vers. Ora pronobis B. Georgi

Christi miles.

Resp. Ut hostes visibiles & invisibiles, sint contra nos valde debiles.

Oremus.

Omipotens sempiterne Deus; qui deprecantium voces benignus exaudis; Majestatem tuam supplices exoramus, ut sicuti in honorem beati & gloriosissimi Martyris tui Georgii, Draconem à puella superari voluisti; ita ejusdem intercessione, hostes nostros visibles & invisibles, nè nocere valeant, à nobis superari concedas.

Per Dominum, &c.

Vers. Pray for m S. George the Souldier of Christ.

Ans. That our enemies visible and invisible may be very weak in opposing us.

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Let us pray.

A Lmighty everlassing Bod, who mercifully hearest the requests of those that pray to Thæ; we humbly intreat thy Pajesty, that as in honor of thy blessed and most glorious Partyr George, thou wouldst have the Dragon to be vanquish'd by a Maid*, to grant that by his intercession, our enemies visible and invisible may be overcome by us, that they may have no power to hurt us.

By our Lord, &c.

* This, I suppose, refers to that in the Legend, mentioned in the Festivale, f. 96. that when S. George had bore down the Dragon with his Spear to the ground, he had the Damosel to hind it with her Girdle about the Neck and lead it into the City, which she did, and the Dragon followed after her as it had been a Hound.

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I Need not meddle with the Controversie, whether Saint George were an Imaginary Saint, or an Arrian Heretick, concerning which you may see enough both of the Opinions of Protestants and Papists, in Dr. Heylin's History of S. George. But these things concerning the Dragon, and the King's Daughter, mentioned in the Prayer, are plainly taken out of the Golden Legend of Jacobus de Voragine *, as Ba-

ronius himself acknowledges in his Annotations on the Roman Marty-rology, April. 23. and (which is observable) the Breviary of Sarum, though it abound with so many fabulous Legends, yet does not men-

* Who is called by Melch. Canus, homo ferrei oris, plumbei cordis, animi certè parum severi & prudentis. Loc. Theol. l. 11. p. 337.

tion any thing in the Lessons for S. George, about the killing of the Dragon; but tells a dull story in comparison concerning him, as a Martyr of Cappadocia; And Baronius inclines rather to make him a Symbolical Saint. And yet you see in the Prayer, that this Fable of the Dragon is made the ground of that which follows, that by the Intercession of this Dragon-killer (ejustem intercessione) they may prevail over their enemies visible and invisible; for they then thought, that no other Saint or Martyr could do their work

fo well as he *, especially since their Great Enemy is so formidable, and is represented

* Maxime bellorum Rellor, quem nostra juventus Pro Movorte colit. Mantuan. Fast. lib. 4.

as an old Dragon. Ribadeneira tells us, in his life, that Generals and Kings when they go to the Wars, take him for their fingular Patron; and that the Roman Church invokes S. George, S. Sebastian, and S. Manrice, as the most powerfull Captains and Defenders against the enemies of the Christian Faith. But a more special honour was done to him here, when a Constitution was made by Henry Arch-Bishop of Canterbury, an. 1415. that a great Festival Tom. 12. Concil. should be kept to his Memory (Sub officio du- Labbe, p. 295.

plici,

plici, Et ad modum majoris duplicis festi, are the words) as to the special Patron and Protector of the English Nation (and it was just at the time when Henry Vth begun his War

Hujus namque, ut indubitanter credimus, interventu, nedum gentis Angligena armata militia, contra incursus hostiles bellorum tempore regitur, sed & Cleri pugna militaris in sacra pacis otio, sub tanti patroni suffragio celebriter roboratur. Ibid.

in France) undoubtedly believing, that by his intercession the Arms of the Nation would fare the better in time of War, and fon

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the Clergy, its spiritual Militia in times of Peace. To this confidence in S. George, the Legends at that time, and the Relations of Visions betrayed them. But long before this, even very anciently, we find that this story had been corrupted with Fables, insomuch that Pope Gelasius, in the first Ro-

mán Council reckons the Passion of George, a-mong Apocryphal Writings. And the 4th Canon of Nicephorus the Confessor, requires the two Martyrdoms of George not to be admitted, but rejected.

Tom. 7. Concil.

Lab. p. 1297.

But though all this be in the dark, and uncertain as to the Acts of this Saint (and therefore the reformed Breviaries have no special Lessons

for him, not any mention is made of his Acts, because as Ribadeneira well observes, there is no truth appears in those that are extant)

though his feats of Arms prove all fabulous; yet however, Armes his Body had; and if they

wrought no Miracles while he lived, they cannot fail to effect wonders now he is dead: one of them they have got Ribaden. at Paris in the Church of S. Vincent, and the other

ny and great Miracles are wrought by it (as good a place for it to doe feats in, as any it could have been lodg'd at.) His Head is shown in Rome at a Church called after his Name; and it's great pity that they have not told us of

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^{*} Where they have not onely his Arme, but his Sword. See Ægid. Galenius de Colon. magnitud. p. 319.

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fome place, where we might have seen too, at least a part of the Dragon's Tail. For my part, till I see some better account of the History of this Saint's Life, I shall content my self with the Mysteries and Moral Lecture, the Legend has given us upon his Name, (which is another Passon of George and Martyrdom of Greek) "Geor-Legend. aurea de S. Georg.

" gins comes from Geos, which fig-" fies the Earth, and Orge to Till, as if you should say, one that tilleth the Earth, that is, his Flesh. S. Augustine says, " that good ground is in the Altitude of Mountains, in the "temperament of Hills, in the level ground of the Fields: "The first is good for green Herbs, the second for Vines, "the third for Fruits. Even so S. George was high by despi-" fing inferiour things, and therefore he had the greenness "of purity. He was Temperate by discretion, and there-" fore he had the Wine of inward jucundity. He was plain "by humility, and therefore brought forth the Fruits of " good Works. Or thus, Georgius comes from Gerar, that " is Holy, and Gion, that is, Sand, as if you fhould fay, Holy " Sand: for he was Sand, because ponderous, by the gravi-"ty of his manners, and small by humility, and dry (by abof stinence) from carnal pleasure. Or else thus, Georgius comes from Gerar, i. e. Holy, and Gion which fignifies " striving; as much as to say, Holy Combatant, because he " combated with the Dragon and the Executioner. " (Lastly,) Georgius is derived from Gero, that is a Strane ger, and Gir, i.e. pretious, and Us a Counfellor. he was a stranger in his contempt of the World, pretious "in his Crown of Martyrdom, and a Counfellor in the "Preaching of the Kingdom. Thus far the Golden Legend, Printed at Strasburg, an. 1502. Which has a Hundred

more fuch pleasant accounts of Names *, which because they

^{*} Such as, Fabianus, quasi Fabricanus, sc. sabricans beatitudinem supernam. S. Vincentius, quasi Vitium incendens. S. Gregorius, quasi Egregorius, ab Egregius & Gore pradicator, i. e. Egregius pradicator. S. Vitalis, quasi Vivens talis, sc. qualis erat in corde. S. Euphemia, quasi bona sea mina, ab eu bonum & semina. S. Francis was first called John, but aster

his name was changed to Franciscus, of which one reason is, Quia ipse per se & per filios suos, multos servos peccati & Diaboli debeat Francos & liberos fa-

were very edifying, they were brought after this into Sermons; and the People were told that Vespatian (a) was named from hence, because he had a malady in his nostrils,

(a) Festivale, fol. 99.

(b) Ibid. fol. 43.

and there dropped out of his Nose Worms like Wasps. And the Sermon on the Day of Pentecost begins thus. (b) Good Men and Women, this Day is cal-

led Whit funday, because the Holy Ghost brought Wit and Wisedom into Christ's Disciples, and so by their Preaching But enough of this. after into all Christendom.

Memoria de 7 Dormientibus.

The Memorial of the 7 Sleepers.

Oratio.

The Prayer.

Breviar. sec. uf. Sar. 27 Julii, Missale Sarum, an. 1554.

Eus qui gloriosus refurrectionis æternæ præcones septem dormientes magnifice coronafti; præfta quæsumus, ut eorum precibus, refurrectionem fanctam quæ in eis mirabiliter præostensa est, consequamur.

Per Dominum, &c.

God, who didt mag: nificently crown the 7 Slæpers, who proclaimed the eternal refurrection; grant we belæch the, that by their Pazapers we may obtain that holy resurrection which was wonderfully fozethown in them.

Through, &c.

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NOTES.

To show the Reader what great care the Heads of this Church had in those Days of Mens Souls, how well they instructed them, and by what fine stories their Devotions were then conducted; I cannot but translate the History of these 7 Sleepers, as I find it in the Salisbury Breviary in the forecited place: which if it had been defigned to entertain Youth, as the History of the Seven Champions, it might have deserved a less severe censure; but this was read in the Church to the People, as Chapters are out of the Bible, and divided into fo many Lessons; which take in English just as I find it.

1. Leffon.

"Under the Reign of Decius the Emperor, when a grievous Persecution fell upon the Christians, there were Seven Christian Citizens of Ephesus, whose Names were *,

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" chus, Martianus, Di-

" onyfins, Johannes, Se-"rapion and Constan-

* Surius, out of Me aphrastes, gives us but two of these names, viz. Denys to John; the other five are, Maximilianus, Jamblicus, Martinus, Exacustadius and Antoninus.

tine, who to avoid the "fury of the Persecutors, hid themselves in a Cave in "Mount Celius; appointing Malchus *, in the Habit of a

"Beggar, to buy them Victuals; in which Cave they slept

" for many Ages.

* Metaphrastes calls him Iamblicus.

2. Leffon.

At the end of Three hundred fixty two Years, in the

" Reign of the most Christian Em-

" perour Theodosius, there arose a "detestable Heresie, that endea-

" voured to root out the Faith of

" the general Refurrection. These

Ribadeneira, in their life. corrects this as a mistake in Chronologie, and makes it 177 Tears.

"Saints then amaking, and thinking they had slept onely the H 2 " space

"fpace of one Night; they sent Malchus to the City, to buy necessary Provisions for them, who seeing a Cross erected over the Gate of the City, and all Men invoking the Name of God, began greatly to wonder: and when he pull'd out his Money, those that beheld it said, admiring, "This young Man has found a Treasure: and they brought him to the Proconsul of the City.

3. Lesson.

"When the Proconsul enquired of him, where he found " that Treasure, Malchus, falling at his Feet, said; I intreat vou to tell me, where is Decius the Emperour, for I and " my companions, to avoid his Persecution, hid our selves "in a Cave of Mount Celius. - Marinus the Bishop of the "City, hearing this, faid; Let us go with him to the place; "and coming to the Cave, they beheld the Servants of God "fitting, and their Faces were as fresh as a Rose. They a-"dored them, and fent for the Emperour, who when he was " come, worshipped them, and wept. Whereupon they spake "thus to him; For thy fake our God has raised us up be-" fore the Day of the Great Resurrection, that thou, with-"out farther doubting, mightest believe the Resurrection " of the Dead. And when they had faid thus, they gave up "the Ghost at God's bidding. Then the Emperour wee-"ping, and kissing their holy Reliques, gathered together a great many Bishops, and others of the Faithfull, who " made in the some place a worthy Memorial of them. Thus far the Lessons.

Now, though a great deal of this Stuff is to be met with in Greg. Turonensis, de gloria Martyrum; yet if any have a mind to see the ground of the Prayer, and this Legend of the Seven Sleepers consuted, he need go no farther than to Baronius his Notes upon the Roman Martyrologie, July 27. Where he shows, that there was no Heresie about the Resurrection in the Days of Theodosius jun. And that it was no Consirmation of the Resurrection, to say that these Se-

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ven were raised from a long Sleep, and yet were not truly dead; besides that none of the Writers that lived in that Age, mention any such wonder, which it is no ways likely they could have been ignorant of, if it had been true.

Memoria S. Davidis Epi- The Memorial of St. Dascopi & Confessoris. vid Bishop and Confessor.

Brev. Sarum. Oratio.

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DEus, qui B. Confessorem tuum atque Pontisicem (sc. Davidem) angelo nunciante, triginta annis antequam nasceretur prædixisti; tribue nobis, quæsumus, ut cujus festivitatem colimus, ejus intercessione ad æterna gaudia peryeniamus.

The Prayer.

O God, who by an Angel dioff fozetell the Fattbity of thy Bl. Confessoz and Bishop (St. David) thirty years befoze he was bozn; Beant to us, we before the, that we who celebrate his Festival, may by his intercession attain to joys everlassing.

Per Dominum, &c.

By our Lord, &c.

NOTES.

This Prayer is plainly grounded upon the story of S. David's Life; a short account of which we have in the Salifbury Breviary: which we shall comment upon out of Mr. Cressy and Capgrave, who has given it more largely, with a great many Wonders, which the Breviary pretermits. The Summe of the Lessons in the Breviary is as follows.

Lesson 1; & 2.

S. Patrick returning from Rome into his Native Countrey of Britany, he came into a Valley called Rosina [which H 3

place, fays his Life in Colganus, he beheld as fit for him to serve God, and to abide in To whom an Angel appearing, said to him; O whom an Angel appearing, said to him; O ne that is not yet born, but shall be born 30 Years hence; fo the Vale of Rosina was left by him for S. David not yet born, as it was told him by the Angel. [Capgrave tells us, that when S. Patrick heard this Message he was grieved and angry, that God should chuse and prefer one not yet born, before himself, who had served him from his Infancy; and in a peevish humour he was preparing to sly away and forsake Christ: but an Angel was sent a second time to him, to smooth and flatter him *, and (just as

* Ot illum verbis familiaribus blandiretur. fmooth and flatter him *, and (just as crying Children are stilled with the fight of some fine gayes) the Angel

faid, Rejoice O Patrick, for the Lord hath fent me to thee, to show thee all the Island of Ireland, and thou shalt be an Apostle of all that Countrey, &c. And when he had said this, lifting up his eyes from the place in which he was (which was a great Valley in which was a Stone upon which

* Called Sessio S. Patricii, he stood *,) he beheld all the Island. Which was a pretty Miracle, out of a Valley to shew him a whole Coun-

trey, unless the Stone swell'd into a great Mountain under him, as we shall hear the place did where S. David once preached.

Leffon 3, & 4.

"S. David, before he was born, even while he was yet in his Mothers Womb, was fore-shown by God how great a Preacher he should be: for when a certain Master named Gildas (sc. Albanius) was Preaching to the People, and the Mother of S. David, great with Child, entred the Church; Gildas of a sudden held his peace, and presumed not to preach any farther. Who when he was asked by the People, why he left off Preaching and was silent; he answered; that he could have discoursed to them in common talk, but could not Preach; because that Woman, "which

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which now by intreaty went out of the Church, came in by a Heavenly warning, while I declared to you the Word of God, to demonstrate (by my being put to silence) the excellency of her off-spring. [This passage of Gildas his being dumb, is farther explained by Colganus and Capgrave; how that when he could not go on in his Preaching, he desired all the People to go out

of the Church, and he remain within, and try whether then he could Colganus ut supra. Capgrave in vita Gildæ Confessor.

go on: The People did fo, but she alone lay hid within the Church, out of a defire to hear the Word of God, or being detained by God for the showing of the Miracle. But when the Man of God endeavoured to Preach, he could still doe nothing; fo that being amazed at the Miracle, he cryed out, faying; If there be any one that lies hid in the Church, I adjure thee by God, that thou show thy felf quickly to me. Then she answered, Behold here I lye hid. Then said he, Do thou stand without Doors, and let the People return into the Church; which being done, the impediment of his Tongue was loofed, and he Preached as he was wont: and when upon his questioning her, she confessed her felf to be with Child; he by this fign understood and foretold that the Child should be so eminent in Sanctity, that none in those Parts should be comparable to him. 7 Thus by childish and unlikely circumstances, they make Prophecies as ridiculous, as they do their Miracles; they intended some likeness in Gildas his dumbness, to that of the Father of John the Baptift, as I conjecture: but it would have been a strange sign of his Son's future Devotion, if Zacharias should have been able to talk of any affair with his Neighbours, but should not have been able to speak at all, when he came to fay his Prayers; me-thinks they should have either made Gildas wholly dumb, or raifed his Oratory in Preaching above his common pitch, at the Presence of him that was to be so great a Preacher; especially fince not being able to go on in a Sermon, when a Man can otherwise speak, may be imputable to other causes than a Divine hindrance. But the Monks Monks will play at small Games, rather than their invention shall hold out: Of which methinks we have a remark-

able instance in the story of S. Cuthbert, of Capgrave vit. whom Capgrave fays, that when he was a S.Cuthberti, f. 69. Boy, he walked out with the Bishop that educated him, to see his Cattel in the Field; and as he came by a Cow ready to calve, Cuthbert attentively beheld her and smiled; the Bishop asked the cause of it, and he told him, I see a wonderfull thing, for since this Cow is altogether black, it's strange what hidden cause in Nature should prevail to conceive a Calf fo unlike, which feems to be of a reddish colour with a white Star in its Forehead: presently after the Cow calved, and brought forth such a Calf as the Boy had foretold. This Prediction, as worthy a one as it was, I suppose was intended to be a sign too of Cuthbert's eminent future fanctity, contrary to what might have been expected, confidering, as we are told just before, that he was begot on a defloured Virgin.] But to go on with S. David.

Leffon 5. When the days wherein he should be born, according " to the Angel's prediction were fulfilled, S. David sprung " from a generous Stock, was the Son of a Prince of the Province of Leretica (it should be Ceretica.) When he was "born, Divine Miracles were not wanting. [This is a ve-" ry fair account of S. David, which the Breviary gives; and any one that reads it alone, would conclude that he was the Son of a Prince lawfully begotten. But Mr. Creffy has commented scurvily upon this passage. " A Ch. Hift 1. 10. Prince of the Region called Ceretica, travelcap. 10. " ling to Demetia, met by the way a Religious Virgin called Nonnita, of great beauty, which he lusting after, by violence deflowred her: Hereby she conceived a "Son (which was this David) and neither before nor after ever had knowledge of any Man; but persevering in cha-" flity, both of Body and Mind, and sustaining her self onely with Bread and Water from the time of her Conception,

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" the led a most holy Life. I doubt all the commendations of the after abstinence and chastity of the Mother, which Mr. Cr. gives, will not make an amends to the Welch-men, whose great Patron S. David is, for telling them, what either they never knew before, or had willingly, I prefume, forgotten, that S. David was a Bastard. Capgrave indeed has made some amends, by Miracles that concerned the Mother: for in the place where she was deflowred, Capgr.vit. S. and at the very time of her conception, 2 great David, f. 82. Stones, fays he appeared, which were never feen before, the one at her Head, and the other at her Feet; (though he leaves us to guess what they fignified) and when fhe was in Labour *, fhe leaned with her Hands upon a Stone which lay by her, which shows the Print of her hands, as if it had been made in Wax, and by being divided in the middle, the Stone did as it were condole with her in her Pangs: as certainly true as that of S. Angussius, who when he had chopt off his left hand as he was cleaving Wood, the Birds came flocking about him Colganus vit. S. with a great and loud noise to testifie their Ængus. p. 580. condoling the mishap that had befallen him, though they need not have been fo much concerned, for it was but taking his hand, and clapping it on to the Wrift again, and he was perfectly cured, without more to doe. 7

* Thus they tell us that the Mother of S. Senanus, when she was in Travel, held a piece of dry Wood in her hand, which presently waxed green, and flourished with leaves, and became a Tree which is seen at this day; (when the Wood of the Altar S. Brigid touched waxed green, it was a sign (we heard) of her Virginity; I wonder what this greenness of Wood upon a Mothers touching it will signifie.) Colgan. in supplement. vit. S. Senani, nu. 6.

Lesson 6.

[&]quot;When he was baptized by Elveus (called Relveus by "Cambrensis) Bishop of Menevia, as he returned out of Ireland, and then came just into the Port called Gleys; at his Baptism a Fountain of clear Water slowed out, which was

was never seen before. [Here is a material doubt, how this Relvius or Elvius, who by Cambrensis, the Breviary and Anglican Martyrology is faid to be the Bishop of Menevia, could be fo, when none fate in that Seat before S. David, and this Bishop baptized him? Alford gives 2 Answers to this doubt (though Mr. Creffy his Transcriber mention but one of them) the first is very inge-Alford Annal. Eccl. nuous; that there are many things that Britan. ad an. 462. occur in the Lives of the Saints, which deservedly stumble the Reader; for the Writers of those Lives, were fo wholly taken up in rehearing their vertues and miracles, that they were little folicitous about other things that pertained to History (i.e. they were more concerned to set down their own fabulous inventions, than to take care how they agreed with the truth of things) his fecond Answer is, that instead of Relveus of Menevia, we ought to reade Albens of Mumenia, because he finds a Bishop there of that Name: but cites not one Author, who writes the story, that agrees with him, and so may as fairly be rejected as proposed.

Leffon 7. " A certain old Man blind from his Child-hood, having a defect in his Nose, which did not a little deform his Face. washed the Child at the Fountain; whom as he held in his Lap, understanding the sanctity of the Infant, he took the Water in which he was three times dipped, and therewith " fprinkled his Face three times, and presently he wonder-" fully obtained the fight of his eyes, and the intireness of [Such another wonderfull cure of eyes, Caperave relates, he wrought upon his Master Paulens (or Paulinu:) who through too much grief having lost his fight, he defired every one of his Scholars to look into his eyes. and bless them: all the rest did so, but in vain; but when S. David touched and bleffed them, he recovered his eyes: by the same token that he defired to be excused from looking into them, for fuch was his excessive modesty, that for 10 Years space he never once had the confidence to look him

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him in the Face. Yet so powerfull was his bleffing, that coming to the Town of Bath, he bestowed by his Benediction a perpetual heat upon those Waters there, making them fit to bathe

Capgrave in ejus vit. fol. 83.

in, which before were mortiferous.

Lesson 8, 6 9. "Thus the Child grew, being full of the Holy Ghost;
and being addicted to the study of Learning, by the quick-" ness of his sharp wit he made proficiency, beyond all his " equals in age: for he was fo replenisht with grace, that "his School-fellows testified, they often faw a white Dove * "with a Golden Bill, as it were teaching him. His me-" rits thus increasing, the Saint being brought into Holy "Orders, at last he was raised to the dignity of a Bishop; "and when he was almost an Hundred Forty seven Years " old, after he had received the Body and Bloud of Christ, " after the Christian manner, he rendred his most holy foul to his Creator.

* So the Disciples of S. Ambrose of Sena, affirmed that they saw a Dove at his ears as he preached, Act. Sanct, 20. Mart. p. 192. as if they had a mind to justifie the Fable of Mahomet's Pidgeon.

This story of the Dove is told us with an admirable addition in Colganus, how that his School-fel-Colganus in vit. lows faw the Dove often teaching him, and David. p. 426. (which is more) singing Hymns with Him. But there are a great many other remarkable passages of Saint David's Life, which the Breviary has overpassed, some of which it may not be amiss here to insert. Such is that usage of S. David, which Capgrave mentions, Capgrave, ut supra that presently after Mattens he went into fol. 84. cold Water, and staying therein a good while, he tamed the heat of his Flesh. A common practice I find this was with the Irish Saints. S. Scutinus we are told, when at any time he found any lustfull Colganus vit. S. Scutin. motions within him, he used to leap pag. 9. sec. 4, 5. into a Tub of cold Water, and there

continue

continue in Prayer, till he had almost lost all vital sense: but he was miraculously rewarded; for he could tread water so well, that he was often seen to walk upon the Sea, without any Vessel to carry him. S. Angustim did the fame, standing in cold Water, till he had re-Idem p. 579. peated a third part of the Pfalms: S. Cuanna out-did him, who by Night used to go Idem in vit. S. Cuannæ, into a Fountain of cold Water, and there fing p. 250. the Psalter from the beginning to the end: but S. Fechinus had the advantage of them all, who using this Cold-water Penance, his Butler Colganus vit. S. Fechini, Pastolius had one time a mind to try 20 Fanuar. p. 132. n. 17. it with him, but as foon as his Body touched the Water, he began to shiver and his Teeth to chatter; but upon his approaching nearer to Fechinus, and joining in Devotion with him, by virtue of their fervent Prayer, the Cold water was so intensly heated, that Pastolius not being able to endure it, was fain in haste to leave the Bath; whom the Man of God charged, for the avoiding of vain-glory, that he should not discover it to any one whilst the Saint lived: (and he might tell what Lies he pleased of him, wherein he was onely a Witness, after he was dead.) But to return to S. David. The most famed Miracle, (related by Colganus, Capgrave and Mr. Creffy) is that which hapned at a Synod in Wales, met about the Pelagian Heresie, where there was an Assembly of 118 Bishops (I wonder where their Sees were in Britany) and an innumerable Multitude of Abbots and Clergy-men, Kings, Princes and People (fays the Life in Colganus) fo that they feemed to cover all the Land; where they were greatly concerned, lest by reason of the Multirude, which neither Voice nor Trumpet (in an ordinary way) feemed capable of reaching all their ears, the People not hearing the Sermon (which was the way according to this account of determining the Controversie) might still remain in Heresie. It was therefore agreed, that raising a heap of Garments on high, one standing upon them should begin to Preach, and

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and whofoever obtained the grace to be heard by all the People, (Capgrave fays, to be heard by all equally) he should be all their Metropolitan and Patriarch. Then one of the Bishops began to Preach, but was scarce heard by those that stood next him, by reason of the Tumult of the People; and so it fared with a great many more; at last they agree to fend for S. David to preach at the Synod, who twice or thrice humbly refusing; at length he consented to go thither, but not designing to Preach, onely he told them he would give them some assistance in Prayer. But when he came thither, they prevailed with him to preach; and commanding a Child which attended him, and had been lately restored to life by him, to spread his Sudarium suum. Handkerchief under his Feet, standing upon it, he began (fays Mr. Creffy) to expound the Gospel and the Law to the Auditory: All the while that this Oration continued a Snow-white Dove, descending from Heaven, sate upon his shoulders; and moreover the Earth on which he stood, raised it self under him, till it came to a Hill, so that he was feen by all, and his voice like a Trumpet was equally heard by all, both near and afar off, on the top of which Hill a Church was afterwards built, which remains to this day. By this Sermon he confounded Herefie, and establisht the Orthodox Faith, and by the confent of all was made the Arch-bishop of all Britany. Thus far the story. Which I think, as to this last part, needs not any comment to proclaim it to be a Fable; that a Hill should here be miraculoufly raised, onely to serve S. David for a Pulpit: for though I deny not this to be a good substantial Miracle, yet methinks a Man of Mr. Creffy's wit (if the rest had none) should have found out a fitter place for it. Had S. David been to preach upon Salisbury Plains, there might have been more reason for it; but it is not easie to imagine how the wit of Man could have hit upon a more pleafant abfurdity, than to put God Almighty to the expence of a Miracle,

for the making up the want of a Hill in Wales.

After S. David's death, we are told by Capgrave; that a great Plague happening in England, a Bishop of Menevia (or S. David's) brought with him the Arm of S. David (after a fruitless tryal of other Reliques) which being washed in Water, the Water appeared as if it were guilded with fat, and a Golden Cross upon it, which he causing the People to drink, the Mortality presently ceased.

He also relates, that a Welch-man (together with an Alcapgr. Ibid. main) being taken Prisoner by the Saracens, and
bound with an Iron-Chain, he invoked the Saint
Day and Night in the words of his Countrey-Language,
Dewi wareth, i. e. David help; and he was suddenly restored to his Countrey: His Fellow-Prisoner, remembring
how the Welch man often repeated the words Dewi wareth,
he resolved to say so too, though he understood nothing of
their meaning: He did so, and immediately he also was
snatched away from that place, and brought home, though
how he was carried, he could give no account: For producing which example, I expect the Romanists thanks, since it
is so very pat an Instance, to prove the Virtue of Prayers
in an unknown Tongue.

Ad undecim Millia Virginum. To the Eleven Thousand Virgins.

Hore fec.

M. Sarum.

Antiphona.

Vos undena millia,

Puellæ gloriofæ,

Virginitatis Lilia

Martyriíque rofæ;

In vita me defendite

Præbendo mihi juvamen;

In morte vos oftendite

Supernum ferendo folamen.

Leven Thousand Maids!
O glorious Company!
Ye fairest Lilies of Virginity,
Roses of Martyrdom; in life defend me,
And at my Death Celestiat Comforts send me.

Verf.

fæ I Resp.

Sponf Marty audite tuoru gloris tuaru **focia**i num & digne vener orum adver tione am d confo taten rum v & cu

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Verf. Orate pro nobis Sponfæ Dei Electæ.

Resp. Ut ad vestrum consortium valeamus pervenire.

Vers. Pray for us ye Elect Spouses of God. Ans. That we may be able to come to your Society.

Oremus.

Dulcissime Domine Jesu Christe, qui es Sponfus Virginum, præmium Martyrum, & piisimus exauditor omnium Sanctorum tuorum; precibus & meritis gloriosissimarum sponsarum tuarum, fanctissimæ Ursula, fociarúmque fuarum Virginum & Martyrum, concedere digneris mihi & omnibus eas venerantibus, fingulorum fuorum peccatorum veniam, in adversis expedientem protectionem, in prosperis congruam directionem, & gratiam conformandi ad tuam voluntatem; inque fine vitæ illarum visibilem consolationem, & cum illis transitum securum ad gloriam fempiternam.

Let us pray.

Post Sweet Load Tefus Christ, who art the Spoule of Airgins, the reward of Marty28, and the moft mercifull Bearer of all thy Saints; by the Papers and Werits of the most glorious spoules, the most boly Urfula and her Companions, Wirgins and Party28. be pleased to grant unto me and to all those that benerate them, the pardon of all their lins; expedient protection in advertity, convenient direction in prosperity, and grace to conform to the will: and when life is ended, their bilible consolation, and a lecure passage with them to C= ternal Glozp.

Qui tecum, &c.

Pater nofter. Ave Maria.

Who liveth, &c.

Our Father. Hail Mary.

Oratio.

Oratio.

Breviar. Rom. reform. 21 Octob.

D'A nobis, quæsumus, Domine Deus noster, sanctarum Virginum & Martyrum tuarum Ursulæ & Sociarum ejus palmas incessabili devotione venerari, ut quas digna mente non possumus celebrare, humilibus saltem frequentemus obsequiis.

Per Dominum, &c.

A Prayer.

Grant unto us, we befrech the, D Lozd our
God, that we may with uncessant Devotion benerate the
Palmes (victory) of thy holy
Atrgins and Martyzs, Ursula
and her Companions; that
so, whom we cannot celebrate
with a worthy mind, we may
at least visit them often with
humble observance.

Through our Lord, &c.

Hortul. anima fec. us. antiq. Eccles. Roman.

O Præclaræ vos Puellæ,
Nunc implete meum
velle;
Et dum mortis venit hora
Subvenite fine mora.

In tam gravi tempestate Me precantem defensate A Dæmonum injuria.

Vers. Pia Mater Ursula, Sponfa Christi decora. Resp. Cum tuis sodalibus semper pro nobis ora.

Oremus.

DEus, qui affluentissima bonitatis tuæ prudentia, Beatissimam Ursulam cum O Ye ever famous Maids;
To my wishes say no
Nay,
When I enter Death's black
shades,
Succour me without delay.

In that Tempest's sad Alarm Let no Devils do me harm. Vers. Christ's lovely Spouse; blest Martyr Ursula,

Ans. With thy Companions e-

Let us pray.

O God, who in the wifedom of thine abundant goodness didst bouchundecim unde triur dignatius, meri beati mur.

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undecim millibus Virginum, triumpho Martyrii coronare dignatus es; concede propitius, ut earum precibus ac meritis, cum ipsis in æterna beatitudine collocari mereamur. fafe to crown Bl. Ursula, and the Cleven Thousand Airsgins with the triumph of Partyadom; mercifully grant that by their Papers and Perits, we may merit a place with them in eternal felicity.

Per Dominum, &c.

Through our Lord, &c.

NOTES.

T was no doubt a very comfortable time in the Roman Church, when the Inventions of the Monks could never run on so fast in wondrous stories; but the Faith and Devotion of the People could keep pace with them, nay rather run before them: but the later Ages have unluckily been given to examine matters more than before, and by scrupling implicit faith, and bogling at contradictions, have put the Writers of that Church to a great deal of troublesome work, in defending of impossible stories, and in setting a good Gloss upon Fables, and countenancing long practifed Devotions, which in civility to their Fore-fathers, they must not acknowledge to be either absurd or impious, though they are really fo. We have found it fo in many foregoing instances; and this of the Eleven Thousand Virgins is a very remarkable one. For if you call them to an account about this matter, you'll find little agreement among their Authours, which way to make it look like a probable story; though all of them would fain hold the Conclusion, and have it believed to be true. Harpsfield complains fadly,

"That the injury of Men and Times, has deprived us of the accurate and exact harpsfield. Hift. Eccl. Anglic. p. 35.

"many other things, instead of which, certain idle People, abusing their leisure shamefully, and the too forward credulty

"dulity of the Age they lived in (an excellent character of " the former Monks) have obtruded mere Fables, and those "too perfectly disagreeing one from another; and have " forced us that live fo many Ages after, to follow not un-" doubted truth, but flender conjectures. And yet (fee the power of a strong faith above reason!) the same Authour there breaks out into this expression. "Would to God that the "History of Urfala were so certain and free from difficul-"ties, as I easily and certainly perfuade my felf, that she " and her Companions are bleffed Martyrs in Heaven. the History of them be not certain, then there is nothing left but Tradition to ground his certainty of Persuasion upon, that they were at all in being, or that they were Martyrs; and if he is forced to rely upon Tradition for this which is the main thing, why not for the rest too, without taking the needless pains of conjecturing uncertainly about them? he was bound to it in divility, unless the flory that Tradition tells, prove impossible; and his not following it throughout argues that he thought it so : but any one instance of that nature does our work; for a witness loses his credit in the whole, when he would obtrade an abfurd or impossible thing upon our faith. Whether the Oral Tradition concerning these Virgins does not so, I shall examine afterwards: First beginning with the Historical account out of Authours, because this way of proof multineeds be more fatisfying to any inquisitive Person. Baronius tells us, that he took a great deal of pains to find out the truth of their story, turning o-Baron. not. in

ver the Books of the Vatican; and yet that Rom. Martyrol. whole Library did not afford him a better 21 O& ob. Authour to pitch upon, than our trusty Geof-

frey of Monmouth: for which he makes this Apology in his Annals; "That though this Author has ma-Baron. Annal. " ny fabulous stories, so that he must be read ad an. 383. " with great care, yet being forced to fit as

an Arbitrator among the refuse of Apocryphal Writers, " he thought fit to chuse the most probable story, and there-

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his t not lasti "fore readily embraced the Relation of Geoffrey, because it was supported by the most likely conjectures: but, says he, the other Acts of these Virgins that are publisht, must appear to any prudent Man to be stuft with abundance of Fables. Baronius his account then out of Geoffrey is this in short.

When Maximus the Tyrant in his Invasion of Gaul, had expelled the Inhabitants of Armorica, he invites a Colony over thither of British Souldiers, and settles them there, and thence it was called Little-Britany: And now the next care was, to get Wives for them in their own Country. Ursula, the Daughter of Dionotus Prince of Cornwall, is defigned for Conanus their chief Leader, and she and her 1 1000 Virgin-Companions were shipt at London, though unwillingly, upon this design to go for Armorica: but a cruel Tempest drove them to the German shore; where falling into a Navy of Pirates, under the command of Melga a Pirate of the Piets, and Gaunus of the Hunns, they confulted to offer violence to their Chastity; but by the perfuation of Urfula, they chose all with a Christian constancy to dye, rather than be deflowred, and fo were all barbarously slain together; and he fixes the time of this cruelty, An. Dom. 383.

This account Mr. Creffy can by no means allow, and gives these Reasons: (or his Friend Alford for him.) Because Maximus his short Reign, after his passing into Gaul, and his continual employments in War, cap. 20. could not permit him to settle Colonies in Armorica, whither himself never went. Besides, the French Historians refer the erecting of a Principality of Britains in Armorica to a much later Date, when Meroveus was

in Armorica to a much later Date, when Meroveus was King of the Franks, which was An. 448. As also because Dionotus, the Father of Ursula, is acknowledged by our best Historians, to have lived long after the Emperour Gratianus his time, who was stain by Maximus; so that Ursula could not be alive, much less marriageable in those days: neither, lastly, is there any mention amongst Historians, of Hunns so

early infesting Germany, or exercising Piracy on the River Rhone, or the Western Ocean. Indeed these Objections against Baronius seem very hard to be answered; and so we are fairly quit of him without more adoe. Let us now fee what Mr. Cr. gives us in the room of it. He agrees with Baronius in the main substance of the History; onely differs from him in the following particulars. He has placed their flaughter in the year 453. when Attila King of the Hunns wasted Italy and the Western Regions: he makes it to happen in the days of Maximus the Tyrant, but not of him who sew the Emperour Gratianus, but of that Maximus who invaded the Empire, and succeeded Valentinian, and appointed Avitus to oppose those Barbarous People. He has joined together two occasions, why this numerous Company of Virgins departed out of their Countrey: the one was, the fore-named defign of Marrying their own Countrey-men in Armorica (or Little Britany) the other occasion was, the Cruelty exercised upon the Britains by the Saxons, who were first called in by Vortigern to assist the Britains against the Picts, but after making Peace with them, turned their Arms against their Benefactours, and exercifed all manner of cruelties upon them, and made many fly the Land, among whom he supposes these 11000 Virgins. A very pretty conjecture! but yet not strong enough to plead for the truth of their story, nor to justifie the Devotions of the Church to them. For as to the pretended cause of their Voyage, from their intended Marriage in Armorica; their own Harpsfield has plainly and honestly confessed, "That he should easily acquiesce in this "Narration, but that they who are of this Opinion, bring " no certain and approved Authour that te-Harpsf. Hift. Angl. "fifies about this Marriage; and, fays he, Ecclef. p. 35. "though I my felf have laboured never fo,

"I could never yet light upon any that has any testimony

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[&]quot; of Antiquity and Fidelity; onely I have feen an Anonymous Britain, translated by Geoffrey into Latine, that says some "fuch thing; but he is a man, who as in many other things,

" so in this Narration concerning the affairs of Maximus, is guilty of more than one lye. [From whence, by the way, one may conclude that the Testimony cited by some out of Sigebert, concerning that intended Marriage, was not looked upon by him as an Rom. Breviary.

Authority, but as an Interpo-

Authentick Authority, but as an Interpolation *, especially since I find him, more than once upon other occasions, citing Sigebert's Chronicon.] But Harpsfield (in the same place) has hit upon another worse Objection against the Marriage story, when he adds; Neque sanè adhuc video justam Martyrii in superiore narratione causam: He does not see in the foregoing Narration any just cause of Martyrdom: (and yet you know, the thing that Church celebrates them for is, for their being Martyrs.) He was so wise, as not to think that a Massacre merely made a Martyrdom, for then he knew that Hereticks (in his sense) might boast of numbers beyond Eleven Thousand, and that one in his time at Paris, would then have out-vied Colen: and all the account that the story he opposes gave farther, was onely, that these slaughtered Persons were Virgins; but that could not make them Martyrs neither, because it will not alone make any one a Christian; and in this case, their Virginity was the less considerable also, because they intended no longer to be fam'd for that fort of Chastity, than till they could get good Husbands, which they were now in

^{*} Bishop Usher calls the Authour of that account of Ursula, Sigebertini Chronici Interpolator. (de Primord. Eccl. Br. p. 624,631.) And he had great reason to say so; for in Miraus his Edition of Sigebert, Antwerp. an. 1608. that story Surius mentions out of him, is in a different character from the rest; of which 'Miraus gives this account, in his Presace to the Reader: That what is so Printed in a small character, was either not in the Codex Gemblacensis (which he calls the most ancient) or if it were, was added by a later hand; Qualia sunt, says he, qua à racematoribus plerunque indoctis adjecta, aut ex nugis ac quisquiliis Galfridi Monumetensis seu Asaphensis, inspersa leguntur. And so it is expressly said in H. Stevens Edition of Sigerbert, an. 1513. Sigeberti Gemblacensis Chronicon, ab an. 381. ad an. 1113. Cum insertionibus ex historia Galfridi & additionibus Roberti Abbatis Montis, &c.

Quest after. But Mr. Cr. feems to rely more upon the story of the Saxons barbarous usage, which first gave occafion for the flight of these Virgins, and after to the slaughter of them by the Hunns. But, whatfoever he may imagine in his performance, I think, he has no ways assoiled the Objections that lye against this account too. For is it credible, that what is pretended to be acted in the middle of an Age, should not so much as be mentioned by one who lived in that very Age, and wrote about this very matter, concerning the destruction of the Britains by the Saxons, at the end of it? I mean by Gildas? no nor afterwards taken notice of by Beda in his History? I see indeed Mr. Cr. endeavours to apologize for this omission, but so pittifull are the excuses he makes, that I wonder he had the confidence to in-As for Gildas, he fays, "his design being to fert them. " bewail the general destruction of the British Ch. Hift. 1.9. " state, and to declare the horrible crimes that cap. 22. " provoked Almighty God to give them up to "the fury of a barbarous People; no wonder if he did not " in fo fhort a narration, involve occurrents happening a-" broad. Not every occurrent, I grant, that happened abroad; but such as were remarkably destructive, one would think he might; especially such a one as this was, being a story, such as no Age I think, can parallel, either for the number of Virgins flain (Eleven Thousand in one day and place) or for the barbarous fury of those that slew them (which he confesses was one part of Gildas his design Tragically to express) nor any particular occurrent that gave fuch a deadly blow to the British state; and he must fure be in great halte, and affect strange Brevity, that could not afford the place of one Line in his Book for such a story, which though acted abroad, yet not at that distance, but that the report of it would quickly arrive, and ring aloud in the ears of those that were so much concerned in it at home. But Mr. Cr. would persuade us, that Gildas has general ex-Ch. Hift. 1. 9. pressions that feem to point at that story, and he pretends to give you their express words that Cap. 20.

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stani suspe fpeak thus: "Very many passed over Sea into Foreign Countreys, with grievous howlings and lamentation, and in their Voyage by Sea, they jointly with mournfull Voices repeated those sad words of the Psalmist, Thou hast, O Lord, given us up as Sheep to be devoured, and hast discussion persed us among the Nations. This, says Mr. Cr. seems to be a description most proper to the condition of the weaker Sex (he thought that it could not be so proper for Men to run away and cry) which no doubt by the provident care of their Parents and Friends, was in the sirst place secured from the violence of their Barbarous Enemies; and those words, Thou hast dispersed us among the Nations, do most fitly suit to these Virgin-Martyrs, whose sacred Reliques have been dispersed among all the Nations of Christendom.

Excellently guessed! and well translated, by him that pretends to give us his express words! as any one will see, when I give you Gildas his words in his own Language, with a little more, which goes before that which he has cited. Thus then Gildas: "Itaque nonnulli miserarum reliquia-"rum in montibus deprebensi (quò nimirhm fugerant) acer"vatim jugulabantur: alii fame confesti accedentes manus bostibus dabant, in aternum servituri; si tamen continuò non trucidarentur, quod altissima gratia stabat loco: alii transmarinas petebant regiones, cum ululatu magno; ceu ce"leusmatis vice, hoc modo sub velorum sinibus cantantes;" Dedisti nos tanquam oves escarum, & in gentibus disper"sisti nos: alii montanis collibus, minacibus praruptis, valla"tis densissimis saltibus, marinisque rupibus, vitam suspettà "semper mente credentes, in patria licet trepidi perstabant." These words of Gildas follow after the fad story he had

^{*} So Beda, Lib. 1. Hist. Eccles. cap. 15. Itaque nonnulli de miserandis realiquiis in montibus comprahensi, acervatim jugulabantur. Alii same consectis procedentes, manus hostibus dabant, pro accipiendis alimentorum substidiis, aternum subituri servitium. Alii transmarinas regiones dolentes petebant: alii perstantes in patria trepidi pauperem vitam in montibus, sylvis vel rupibas arduis, suspesta semper mente agebant.

told concerning the destruction which the Saxons made. depopulating Cities and Fields, destroying Priest and People with Fire and Sword, whose Bodies lay mangled and unburied, a prey for Beafts and Birds. "Then, fays he, of the " miserable remnant (marke that) some being caught in the "Mountains (whither they fled) were slain on heaps, others went into Foreign Regions, &c. I never thought before, that when one is dividing a remnant of People, and describing the several miseries of them so divided, that Nonnulli or alii, could be translated very many; rather of the two it might be Englisht some few: but the other translation was necessary for this purpose, of Eleven Thousand Virgins going away at once in one company. It was well gueffed too, to ascribe their voyage to the provident care of their Parents and Friends, to secure them in the first place from the violence of their Barbarous Enemies, by this fending them away: when Gildas rather, describes a company of People, scattered, and at their wits end, not knowing which way to shift for their own Lives. Besides, I observe another passage in Gildas, which, if you could suppose a Body of so many Thousand Virgins gathered together, and by reason of the feebleness of their Sex fit to be made a Sacrifice, yet implies, that it was scarce possible to find so many fit to make Martyrs of at that time: For when he there tells us of the Bodies of abundance of People lying mangled and unburied; he presently adds his doubt, that there were but a few pious Souls among them fit to go to Heaven: (there was at that time such a horrid corruption of manners among the Britains, even worse than that of their Enemies that butcher'd them.) " Si tamen multa inventa sunt (sc. fanctæ ani-"mæ) que ad ardua cœli, id temporis, à sanctis Angelis vehe-" rentur, &c. If there could be found any number of holy Souls at that time, that were fit to be carried up to Heawen by holy Angels: For, says he, Ita degeneraverat tunc vinea illa olim bona, in amaritudinem; ut raro, secundum L' Prophetam, videretur quasi post tergum vindemiatorum aut " messorum, racemus aut spica, i.e. The Vineyard that was " once " fpeal " be fe Thou Where dream tyrs. streng fully (" ons, " have **fhould** Saints fo mu Perusi Fello whon tare n bor : Chippe not l while they tell u lique their

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" once good, was then fo degenerate, that as the Prophet " speaks, after the Grape-gatherer or mower, could scarce "be found a Cluster, or an Ear of Corn. But Eleven Thousand, would have been a pretty Cluster of Virgins. Wherefore I conclude that Gildas in his story, never dreamt of any thing like fuch a number of Virgin-Mar-I hope Mr. Cr. does not think there lyes any tvrs. strength in those words he added, that when they mournfully cryed out, "Thou hast dispersed us among the Nati-" ons, this most fitly suits these Martyrs, whose Reliques " have been dispersed all over Christendom. For why should he persuade us, that they differ'd so much from other Saints, and forrowfully pronounced that, which S. Francis fo much triumph'd in? Who being cast into Prison by the Perusians, he was so full of joy, that his Jac. de Vorag. Fellow-prisoners were offended at it; to Legend. de S. Franc. whom he gave this account, Ideo me exultare noveritis, quia adhuc Sanctus per totum seculum adora-

tare noveritis, quia adhuc Sanctus per totum seculum adorabor: He leapt for joy, because after all this he should be worshipped for a Saint all over the World*, Why should we not believe that they had the spirit of S. Francis in them while they lived, and rejoyced in the thoughts of that which they prophetically foretold? especially when their stories tell us, that they were so hugely pleased to have their Re liques dispersed and venerated now they are dead? Two of

their Bodies that were digged up at Colen, and translated to an Abby in Thuringia, removed themselves back again to Colen, because their

Cæsarii Dial. dist .8.c.85. in Biblioth. patrum Cisterc. edit. ann. 1662.

^{*} Lest any should deny S. Francis to be the Author of this saying, as not thinking Jac. de Voragine to be a competent witness; let the Reader take notice, that the same is put among S. Francis his Prophecies, who is said to speak thus to his Fellow-prisoners, who were offended at his pleasantness. Etsi vestra condoleam miseria, magis tamen de proprià exultandum est felicitate. Humile quid de me cogitatis. Quem modo in carcere vinclis videtis adstrictum, per totum mundum posthac agnoscite respiciendum. Prophetia 4. inter opusc. S. Francis. p. 81. edit. Paris. an. 1641. per Joh. de la Haye.

Reliques were in the other place neglected. And when a Sifter had a mind to some of their Reliques, and pressed with her knee upon a great Stone that lay upon Id. Ibid. 87. one of their Graves, the Stone, that fix Men could scarce stir, gave way and opened the Grave to let her put in her hand to take out the Bones, and then laid it felf down again in the place it was in before. Nay, when one of the Monks, having got some of these Virgins Heads to his Monastery, washed them in Wine, and kissed them in Devotion; one of them appeared that Night Id. Ibid.c.88. to him in his fleep, and embracing him, faid, Testerday when you washed my Head, you friendly kissed it, and now I come to repay your kindness, and saluted him; though when she offered it, he considering his profession, to avoid the Maids kiss, dew back his Head. Who can be of another mind, but that they now have just the same passions and affections they had when they were alive, when he reads how that a Comb being found together with one of the Bodies mentioned before, which Comb Ibid. cap. 85. was secretly conveighed away by one Frederindis, who came by, as the Body was digging up; the Night before the Body was to be removed by an Abbot, the Virgin appeared to him in a dream, and refused to have her Body removed; and when he humbly asked her the reason, The told him, because she had lost her Comb which her Mother gave her, when she went out of her Countrey. There is one doubt remains, which Mr. Creffy is concerned in, who talks To much of the dispersing of their Reliques over all Christendom, viz. What fecurity we have that false Bodies and Bones, have not been scattered up and down for theirs; I know that Casarius of Heisterbach has told us Cæfarius. Ibid. a fine story, how that when certain Monks were rap 89. washing many of their Bodies and drying them, there arose suddenly an intolerable stink; whereupon the Abbot Goswin suspecting it to be a trick of the Devil's, to extinguish the Friers devotion towards their Reliques, adjured the Devil to discover if he had any hand in the stink; and

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and immediately a great Horse-bone leaping from the midst of the Reliques, was thrown out of the place, as if it had been driven with a Whirl-wind. But I am a great deal more asraid of the Monks tricks to abuse Men into their Devotion, than of the Devil's to extinguish it; and I doubt that when they design to cheat, the Bones will neither stir nor stink, to enable us that way to discover it. But I have too long considered Mr. Cressy's foolish pretences out of Gildas. I shall be shorter in answering what he says for the silence of Bede, who makes no mention of them neither in his History. "It is no wonder, says he, if Beda's

"History, intended onely to relate the affairs of the Saxons, does not recount such particular oc-

"currents of the Britains. Well reasoned again! What? when the Saxons affairs at this time were Acts of Barbarous Gruelty, and the Britains were the subjects of it, is it no wonder if one pretend to give an account of the one, and should leave out the other? This would be, just as if a Carthaginian Historian had designed to give an account of the affairs of his own Countrey, and should have said little or nothing of Hannibal and his Army in Italy, or have passed over in silence that most famous Battel at Canna, never so much as naming the Roman General there, or the number of those that were slain. Well, but says Mr. Cr. other Treatifes, twice expresly mentions the Celebration of Eleven Thousand Virgin-Martyrs, suffering for their Faith and Chastity at Colen, to wit, in his Martyrology, " and in his Ephemeris. It's true indeed, if you look into Beda's Works, you will find in his Martyrology 12 Cal. No. vemb. these words, In Colonia sanctarum virginum undecim millium; and in his Ephemeris thefe, In Colonia functarum Virginum; but all this will not do Mr. Creffy's work: For the Authority of these Books is very slender, and the Interpolation and abuse of them certain and evident *: If I had

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^{*} Martyrologium quod Bedæ nomen modo præfert, haud sincerum est, multorum subinde additionibus locupletatum, ut ea præsatione Utuardi colligunt viri eruditi. Phil. Labbe de Scriptor. Eccles. vol. 1 pag. 185.

no other way to know that there are Names of Saints in those Books, which Bede never put in, I might be sufficiently assured of it, onely by examining the persons there inserted for Saints and Martyrs. To give Mr. Cr. an Instance or two, very near the place where the 11000 Virgins stand, In his Martyrology, 7 Idus Novemb. Depositio Vuillibrordi Episcopi, de gente Anglorum, viri sanctissimi & miraculorum gratia admodum insignis; qui a Sergio Papa Roma ordinatus est, & in Germaniam ad pradicandum destinatus, ibidemque requievit. In his Ephemeris, 8 Idus Willibrordi Episcopi. I suppose that Saints were not put into the Calendar before they died; and it would be pretty if any one could believe that Bede should put into his Martyrology the death of a Saint who out-lived him. But according to Mr. Creffy*, Bede's death is placed, an. 731. (Calvifius Chronol. fays 734.) and the has placed S. Willibrord's, an. 736.

* Ch. Hist. 1. 22. c. 25. and lib. 23. c. 6. To add another: Beda Martyrol. 16, Cal. Decemb. Depositio beati Othmari Abbatis (in his Ephemeris 16 Cal. Dec. Otmari

confessoris) who died (as both Surius and Calvisius agree) an 761. that is, according to Mr. Cr.'s account, 30 Years after Beda. But, what talk I of Thirty Years? if you look into his Martyrology, 17 Calend. Januar. there you find,

Vienna, Beati Adonis Episcopi: and yet this Ado Viennensis lived after Bede, above an Scriptor. Ecclef. Hundred and Thirty Years. If all this will not yet satisfie Mr. Cr. but that he still thinks no such tricks have been plaid with the 11000 Virgins, I then must farther tell him, that in the most correct Martyrology of Bede (Printed in Bollandus his second Vol. of March, and which was fet forth after comparing a great many Ancient Manufcripts) I say in his Genuine Text, Printed in a larger character, there is nothing to be found of these 1 1000 Virgins; but it's put in a smaller character afterwards, to show that that passage was inserted by others since; and I must conclude too, that it was inserted a good while after his time; fince Usuardus in his Martyrology makes no mention of thele these 1 Chroni ferings mentio mus h Youth Baroni there 1 any th of the West Creffy yet no rology ris wh deferv cite t for t 21 of

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these Virgins; nor Ado Viennensis in his, no nor in his Chronicon neither, though he there takes notice of the fufferings of many other Martyrs, and had a fair occasion to

mention them; for he speaks of Maximus his drawing almost all the armed Youth of Britany into France; and if Baronius his conjecture had been true,

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Adon. Chronic. in Biblioth. Patr. Tom. 7. pag. 353, 356.

there fure he would have mentioned them, if he had known any thing concerning them; and afterwards he takes notice of the Saxons destroying Britany from the East, to the West side of the Island with Fire and Sword (which is Mr. Creffy's time of placing their flight and Martyrdom) and yet not a syllable of them here neither. And if the Martyrology of Bede does not fay any thing about it, his Ephemeris which is collected out of it in short, if it say more, may deservedly be suspected: But he might as well (in this case) cite the Almanack for the Year when he wrote his Book; for there he might find the name of S. Orfula against the 21 of October, but no fuch name in Bede's Ephemeris.

Thus we have feen the lame account and groundless conjectures, which they that would make a formal History of these Virgins, go upon. Now, in the next place, let's confider whether they that build their faith upon Oral Tradition. and the current story that passes at Colen, where they are faid to have been Interred, have mended the matter.

Here first, it is worth observing, that the Late Romish Writers are much more inclinable, I perceive, to follow the Traditional account, than the other: (onely excepting the Jesuit Alford, who writing a History thought it not fo proper to mention Revelations; and living, as he fays, among Heterodox Persons (being then

in England) he thought that telling stories of Miracles, unless they were vouched by Classick Authors, would not be a

Alford. Annal. Eccl. Brit. ad an. 453. p. 586. and p. 598.

means to convince them; for the Age he lived in was noways favourable to them.) Therefore though Ribadeneira, when he first put forth the Lives of the Saints in Spanish,

followed

followed Baronius and our Geoffrey; yet when his Book was Printed at Colen in Latine, an. 1630. they put out that Life of his and inferted another, after the Traditional way: For so the Reader, before that life, is admonished; that instead of that, "They thought good rather Ribad. Flor. San&t. "to adjoyn another Narration, far more 21. 08ob. p. 301. " certain, which was composed with great " labour and diligence, out of several Monuments of the " Ancients, out of the ancient Tradition of the Church of " Colen, and out of the very footsteps of places that are to be seen both at Colen, and elsewhere on the Rhene, by a " Father of the Jesuits College in Colen. This Father was Philippus Bebius, as Alford informs us; between whom there had fome Letters passed touching Alford. Ibid. this matter: in Bebins his Letter to Alford * P. 590. he fays that he began to write the life of S. Ursula, and her companions in the Latine * Alf. ad an. 237. and German Tongue by the command of his p: 228. 23c. Superiours; and not living perfectly to finish it, Hermannus Crombachius, succeeded him in his work, and opinion, (being for Tradition and Revelations) in a large Volume, entitled Orfula vindicata. This way therefore having the greater countenance of the Church, is now to be fet down; and there is scarce any thing more needfull, (it looking all along so like a Romance) to confute it. We are told then, that in the Year One Thousand One Hundred Fifty Six, there were See Bifb. Ufher de Britan. found at Colen certain Inscriptions or Eccl. primord. p. 619. Titles on Grave-stones (Tituli Sepulchrales they are called) bearing the Names of divers of the Ursulan Virgins, and of the Men that did accompany them: Gerlacus the Abbot of Tuitium, who was present when the Tombs were opened, made an Index of their Names, which is still kept there. This gave occasion the

fame Year to the Revelations of Elizabeth of Schonaw concerning Ursula, and her Army of Virgins, as the her self says. Who speaking, how in several " Chie

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ral Graves there were found Stones having Titles upon them, fignifying to whom those Bodies did belong; "The "Chief and most remarkable of them, says she, the Abbot "Gerlacus sent to me, hoping that something might be re"vealed to me by the grace of God, concerning them: for "he had a suspicion of the sinders of those holy Bodies, lest "for gain sake they might have craftily caused them to be "written. S. Elizabeth then understood, God revealing it to her by S. Ursula, and S. Verena, by whom and when these Titles were written and put into their Graves. She says, that at that time when the H. Vir-

gins came from Rome to Colen, there was in their company, one James Bishop of

Vid Bebii vit. Ursul. inter Flor. Santtor. Ribaden. p. 504.

Antioch, who being divinely inspired, did inquire into the names and state of the chief Persons of that Company, and diligently noted them. This James, when the H. Virgins were flain, he hid himself in a certain Cave that was in a Hill of that Field; but by the Providence of God, the Enemies after the flaughter withdrew themselves. and the People of Colen going out of the City to bury the Sacred Bodies, this Bishop came forth to them, and shewed them the Names of the chief Persons, to the end that being cut in certain Stones, they might be placed together with their Bodies in their Graves; who himself was slain by the fame returning Enemies, on the third Day after the common flaughter of the Virgins; just as he was giving order for his own Name to be ingraved; from whence it came to país, that in Gerlacus his Catalogue of Names, there appears nothing for Him, but the bare Name of James. A pretty ftory, and well hanging together I affure you! well may the Jesuit that relates this, boast of the truth and certainty of these Colen Reliques, when such stones as these lye at the foundation to support their faith; onely I could have wished that these stones had been somewhat bigger than I perceive they were: by the great noise of these Tituli Sepulchrates, I was ready before to fansie, that they were stones laid over their Graves; but the revelation has spoiled that

conceipt, by telling us they were put into their Graves; for now they might be such, for ought I know, as might be put in ones Pocket, and I am not wholly freed from Gerlacus his jealousie of the Diggers cheat. But I must not forget that besides these Revelations of S. Elizabeth after

her death, one Richardus Pramonstratensis A. Bifb. Ulher, Ibid. had new Visions concerning these Virgins, pag. 631. wherein by the admonition of the Bl. Vir-

gin, and of Ursula her self, many defects of the former revelations were supplied; these happened An. Dom. 1183. and these are they that make up the life of Ursula, and the 1 1000 Virgins in Capgrave; so that when I shall hereafter cite him for any part of their story, you must remember that in time past, that went in the Roman Church for Vision and Revelation; and indeed the whole story of Ursula in the Colen way of Tradition, and that which we have in the old Breviaries, is wholly beholden to them, being borrowed from them. Nay, we are told out of Winheim, that the

very Church of S. Ursula in Colen, was vul-Winheim Sacrar. garly called the Church of the Revelations, Agrippin. S. Elizabeth's Visions having given such

great credit to her story. Let us now see, what it is they fay; and I think the best way will be, to make the Lessons of the Breviary our Text, and the other will serve to explain them.

Lesson 1.

"St. Ursula the onely Daughter of a most Brev. Roman. "Noble and Rich Prince of the Britains, ex-Antiq. 21. Octob. "treme beautifull, and of great wit, when " the was Marriageable was demanded in Marriage by a Son of "the King of England; at which, feeing her most Christian "Father extremely troubled, as well because it was no ways "consonant to Reason to force his Daughter to marry who " was devoted to God, as also because if he did not consent "to the Proposal, he feared the cruelty of the Pagan, "She, being divinely inspired, persuaded her Father to con-" fent to the Tyrant, if he would yield to these following "Conditions.

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Conditions. viz. That he the Son of the King of England would deliver to her Ten Virgins, choice ones in Age, Form and Parentage; and that as well to her felf, as to each of the other Ten, might be joined 1000 Virgins more; and that 11 Ships being prepared according to their number, he would grant her the truce of Three Years for the Dedication * of her Virginity, and that

"this Young Spouse of hers in this three Years space, should be in-

"ftructed in the Faith. Ursula used this new counsel of the H. Ghost,

* The pretended Sigebert in Surins has it, ad exercitium virginitatis suc.

"that so either by the difficulty of the proposed condition is the might take off his mind from his design, or that by this

" opportunity she might dedicate all her Virgins, together with her self, to God.

NOTES.

THIS Lesson of the Breviary gives us no name of any of these Persons, save onely that of Urfala, but the rest are sufficiently supplied out of the Revelations, and elsewhere. As for the name of Urfala, we are told, it was prophetically given her in her Baptism (God so ordering

because she shown he predestinates)
because she should one Day chook
the Devil, that * great Bear, as David did. Her Mothers name, the
Visions tells us, was Daria. The
name of her Father (whom the
Breviary calls onely a Prince of the
Britons) is diversly given us: In
the Visions of S. Elizabeth he is

Quia exemplo David immanem ursum, sc. diabolum, quandoque suffocatura erat; Deo disponente (qui quos pradestinat, vocat) à parentibus illi in baptismate prasagum nomen Ursula inditum est. Vit. Ursulæ apud Surium, 21 Octob.

called Maurus; by Others Dionetus. Jacobus de Vorag. calls him Nothin; but in the Cotton. MS. (a) he is called Deonotus, and so it is in her life in Surius.

Fuit in Britaniæ partibus rex quidam Deonotus, tam vita quam nomine; which last

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words make it uncapable of a literal mistake for Dionetus: and so it is in the Breviary of the Cistersians, Printed at Paris, 1516.

Deonoto fuit nata Placens cunctis, Deo grata, Ursula regalis:

Cujus miræ speciei Plus mirandæ & sidei, Non erat æqualis.

Regi magno pulchra nimis Desponsatur, dum instatur Precibus & minis.

By a Prince call'd Deonot Royal Urfula was begot, To God and Men most dear.

Her face was wonderously fair Her faith more admirably rare In both she had no Peer.

This over-fair ones Spouse was a great King: Who had woo'd her both by pray'rs and threatning.

A very fit name, (whether his true one or no, it matters not) for one that reigned God knows when and where. For there was scarce a greater contest about what City it was (among 7) where Homer was born; than what Countrey it was (whether England, Scotland or Ireland, be meant by Britany) where he reigned. S. Elizabeth calls him the King Britannia Scotica; Petrus de Natalibus, the most Christian King of Scotland, and so the Verses in Wicelius, cited by Bish. Osher. One Candidus Eblanius (in his Catalogue of Irish Saints) stands up stoutly for his being a King of Ireland, so also does Phil. Bebius, who would have Scotia to be understood of Ireland, the like does Crombachius in

Vero similior eorum opinio esse videtur, qui illam Scotiæ majori sen Hiberniæ adjudicant. Bebius vit. Ursulæ apud Ribadeneir.

* Alford. Annal. ad an. 453. p. 590, &c. & p. 597.

his Ursula Vindicata. But our Alford * (and Mr. Cressy his Interpreter) has as stifly opposed this, showing by a great deal of Critical learning, and by proofs from History and Cronology, that Ireland never

went under the name of Britany; that Ireland was Heathen long after this time (for they place this story as the Breviary does

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does in the year 237.) and particularly infifts upon that of the Roman Martyrologie, concerning S. Patrick's Preaching

the Gospel first of all in Ireland. As for Ursula's Spoule; (who is called in the Lesson the Son of a King of England) his Father's Name, Elizabeth

In Hibernia natalis S. Patricii Episcopi & Confessoris, qui Primus ibidem Christum evangelizavit. Roman. Martyrol. 17 Martii.

Tays, was Agrippinus: The Son has three Names: The Historians call him Conanus (as we heard before) but the Revelations of Elizabeth and Richard call him Holofernes, though after Baptism he was named Etherins; and we are certified from the Sepulchral Titles, that he was feven years elder than Ursula. There is nothing more need be added, to explain the Lesson; unless it be that passage, of her being divinely inspired, to consent to the Treaty of Marriage, and to propose those witty conditions. This was done, says Caperave, by an Angel, that was fent Capgr. vit. Urf. f. 316. from Heaven to persuade her; or in a Vision, as it is in Surius, wherein by a Divine Revelation she was informed of the whole order of her Life, of the number of her fellow-virgins, and of the glorious Crown of their Martyrdom.

Leffon 2.

[&]quot;Because this affair was carried on by the Lord, the young "Man agreed to all the Proposals, and persuaded his Fa-"ther to doe the same. And now this Spoule of hers be-" ing baptized, commanded to hasten all things that were demanded, and pitcht upon the Virgins for Ursula his "Spouse. Then the Father of Vrsula receiving the Vir-" gin's Counsel, ordained that his Daughter should have "Men for her Directors*, by whose suffrage she with the Virgins should be governed in Spirituals, and in Tempo-"ral necessities. Abundance of People came together from all Places to see this wonderfull fight, even Bishops them-

⁺ Pater ordinavit quod viros, quorum solatio tam ipsa quam ejus exercitus indigebat, in comitatu suo haberet. Jac. de Vorag. de 11000. Virgin.

"felves: Among whom was Pantalus Bishop of Basil; who conducted them to Rome, and returning with them from thence suffered Martyrdom: Also S. Gerasina the Queen of Sicily, and the Sister of Daria, Mother of Ursula, when she was informed of this thing, went to them with her four Daughters, and her young Son Adrian, leaving her Kingdom in her Son's hand, and accompanied them to Martyrdom.

NOTES.

THIS Lesson mentions the Collection of the Virgins; but the Revelations have formed them into an Army. The Dreamer Richardus tells us, that by the counsel of the Bishops that were with her, and God's direction, she mar-

Vid. Capgrav. 6 to be Heads over the whole Army, whose Names were these. 1. Ursula her self, the King's Daughter who was the Head and

King's Daughter, who was the Head and Princess of them all. 2. Pinnofa, the Daughter of Ludrencus, a famous Duke, Ursula's Uncle. 3. Cordula, the Daughter of Count Quirinus. 4. Eleutheria, the Daughter of Duke Eusebins, and of Josippa, S. Ursula's Aunt. 5. Florentia, the Daughter of King Agidius, who was Cosin-Germane to Ursula's Father. Under these Five, she chose Eleven other Virgins, each of which was to govern a Thousand, whose Names are these: 1. Jota, the Daughter of King Lucius, she had two Sisters besides in the Company. 2. Benigna, the Daughter of an Illustrious Duke; she had four Sisters besides among them. 3. Clementia, the Daughter of a powerfull Count. 4. Sapientia, the Daughter of Prince Herwicus, Uncle to Vrsula. 5. Carpophora, the Daughter of a certain King, who was a good and religious Man. 6. Columba, the Daughter of King Anitus. 7. Benedicta, the Daughter of an Illustrious Prince. 8. Odilia, the Daughter of a certain Count, who had two Sifters with her, the one adult, the other a fucking Sifter. 9. Chelindris, whofe

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whose Father was a Noble Count, her Mother Ursula's Father's Aunt. 10. Sibilia, the Daughter of King Firanus. 11. Lucia, a King's Daughter, and Kinswoman to the Spouse

of S. Urfula.

[Here I cannot but take notice by the way. that Mr. Cr. after he, in one place of his History, has railed against these Revelations concerning the 1 1000 Virgins, calling them Dreams, the Inventions of vain and idle wits, which gain no belief to themselves, and disgrace truth reported by others, that deferve not to be confuted, but with indignation to be rejected and contemned: Yet this very Mr. Cr. in another place, has marshalled this Virgin-Army, just in the same order you here fee it. He quotes indeed V suardus his Chroni- Ch. Hist. 1. 9. con for it, and talks of Martyrologies of Ca- c. 21, 6 23. nisius, and of England; but these are all but Blinds, for they all had them it's plain from these Revelations originally; and now when it serves his purpose (as indeed without the Revelations, the Reliques at Colen would want names) he has the conscience to say, that it must be ascribed to a Miraculous Providence, or Revelation, that their Names have not utterly perished. But sure there's all reason to debar him from making any advantage of them in one case, if he will not allow them to have any credit in others. 7

What is farther said in the Lesson concerning Pantalus. and other Bishops that came to them; S. Elizabeth pretends to explain it thus, from her Interpreter Verena, (one of these Virgins that appeared to her) "When we first begun

to meet together in our Countrey, the holy Eliz Vifion. 1. 4. "fame of it was far and wide dispersed, and cap. 2.

"many came together on every fide to be-

" hold us; It happened also, God so ordering it, that cer-" tain of the British Bishops were joined to us, and passing over Sea in our Company came to Rome with us; In which Journey, Bl. Pantulus Bishop of Basil, was our associate, " and brought us to Rome, and was a Fellow-fufferer with But Richardus is more particular, and tells us by

name

name of 5 British Bishops that followed them. 1. Willelmus, Cosin-German to Ursula's Father, and Brother to S. James (the forenamed Bishop of Antioch) and Bl. Gerasina. 2. Columbanus, the Son of S. Alexandria, an Illustrious Dutchess, the Sister of Ursula's Mother. 3. Iwanus, a very aged Man, Uncle to Ursula's Mother. 4. Eleutherius, Brother to Count Eustace. 5. Lotharius, Cosin-German to Ursula's Spouse. It would be too tedious to give you all the rest of the Romantick story: I'll therefore onely give you his account of the Eleven Kings, which he fays by a Revelation from Heaven, he understood to have gone along with them. 1. Olofernes, the Spouse of S. Ursula. 2. Oliverus, the Son of the most Noble King Oliver, who was converted by the Virgin Oliva, his Spoule, who was the Daughter of the great King Cleopatrus, Ursula's Father's Uncle. 3. Crophorus, the Son of King Pinnosus, Ursula's Kinsman, whose Wife Cleopatra was in the company too. 4. Lucius, the Father of Jota, Ursula's Kinsman. 5. Clodoneus, who with his Queen Blandina, was converted by his Daughter, Dutchess Eugenia, and by her Husband Duke Alexander. 6. Canutus, who travelled, leaving his Kingdom to Carolus one of his Sons. 7 Pipinus, Ursula's Cosin-German. 8. Odulphus, the said King Pipin's Son. 9. Anitus, who followed his two Daughters Columba and Cordula. 10. Firanus, who with his Wife Sibilia, followed his Illustrious Daughter Sibilia and her three Sifters. 11. Refridus, King of Denmark, who was converted by his Wife Oliva, the Duke of Saxonie's Daughter. It was very feafonably added here at the conclusion of this Catalogue of Kings, that the Relator of these things walked in the path of pure truth, and bated lying; and therefore ingenuously acknowledges, that these Kings had but Regna modica; their Dominions were not very large. I believe their Territories were much-what of the bigness of Gerasina's, (mentioned in the Lesson) as she was Queen of Sicily, which in that Age was no Kingdom at all. And some of them were Kings, (particularly Pipin and Canutus) just in the same sense, that the Angli and Walliones (of which Nations,

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Nations, there were feveral, he says, among these Virgins) were a People, that is, they were to be such some Hundreds of Years after. But to go on.

Leson 3. "The Ships and Provisions being prepared, this most ho-" ly Society, departing from Britany, arrived at the City of "Colen. And there it was revealed to S. Urfula by an An-" gel from the Lord, that they should go to Rome, and from "thence returning thither, she with her Spouse and all the "Company, should come to glory by Martyrdom. Co-" ming therefore from the City of Colen to Basil by Water, "they went from thence to Rome a foot. All which Com-" pany were received with joy and honour by Pope Ciriacus " and his Clergy, for he himself was of Britany, and had " fome Kindred among the Virgins; and to him who was " himself a Virgin, it was revealed, that he should obtain "the reward of Martyrdom with them. When therefore " they had stayed some while there at Rome, Pope Ciriacus " caused some of them, that had not yet obtained the grace " of Baptism, to be baptized. And at length declaring " his mind before all the Clergy, he renounced the Pope-"dom, after he had governed the Church one Year and " about three Months, being the 19th in succession after Pe-" ter the Apostle: which thing was taken ill by the Clergy, " who knew not the Counsel of God, that leaving the Seat " of S. Peter, he should go after that Multitude of Women. Therefore by common advice they chose another called " Antheros, removing this Ciriacus out of the Catalogue of " Bishops.

NOTES.

Before this glorious Company parted from Britany, we are told that they spent three Years in pretty ludicrous exercises upon the Sea, which was hard by. Sometimes they imitated a Sea-sight, sometimes a Flight, and ran up and down from one

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place to another, spending sometimes half, sometimes the whole Day in these Pastimes; at which the King and Peers of the Realm were frequently present to behold them; and the common People laying business aside, attended these sports of the Virgins and applauded them. In which there were two things very wonderfull; that they were preludes

Cum multa jucunditate celebrato per triennium hoc Martyrii praludio. Surius. to their Martyrdom: and that they ended in the Conversion of all the Virgins to the Faith: (if we believe the Legend:) Prayers

and Fasting, one would guess, had been better preparatives for Martyrdom than these sports and sooleries; onely we are to remember that this Church does its work by no common ways, and that fine Sights and Pageantry have no small place (and upon Women and Children may have no small effects) in the publick exercises of its Religion. There is nothing farther considerable that we are told of, before they set Sail for Colen, onely that Heavenly Angels came often to

Richardus pramon. apud give them visits, and to confirm them in their good purpose; and that evil

Angels too were very busic among them, to persuade them to be lawfully married, to incite them to evil works, and to suffill the de-

Nupries eis suadere legitimes. Ibid. them to evil works, and to sulfill the defires of the Flesh; whom they did not hearken to. And now the Virgins by a

Divine admonition are required to begin their Voyage, which they dispatcht in little time, in which the most remarkable passage I meet withall is this: viz. That the suck-

Rich. pramonst. apud ing Children, (of whom there was in the Capgr. p. 320. Company near Five Hundred) that used to be fed with Breast-milk, now lived

without it; for they onely put their Fingers into their Mouths, and immediately they suckt from their very Fingers a Dew ministred to them from Heaven, by whose virtue they were sustained; neither did they ever in the whole jour-

* Nec sordebant se ney * be-piss themselves, as the manner of madefacientes. Ibid. Children is, (much less do worse) nor by

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their prevish crying disturb the Company: Troops of Angels presented themselves to them, and appeared above and round about them; insomuch that the little Infants that were carried in armes, admiring the Visions of Angels, and their unufual and shining Effigies, pointing with their Fingers into the Air (and at this fight no doubt they would leave sucking them) testified their wonder by the pleasant noises of Ha, Ha. (and it's hard methinks to forbear imitating them upon the report of it.) You need not wonder if they made a quick Voyage, when Angels thus attended them, though they went against the swift stream of the Rhine, for that which would have cost others above Eight Days time, they did it in Two Days and an half, and came fafe to Colen: but they stayed not there; for upon a new Vision to Ursula by an Angel, (which the Lesson mentions) that they must go to Rome, and commend themselves there to God, and his Bl. Mother, and to the Apostles, whose Bodies

Richard. prem. and Reliques rested there, with a promise by in Capg. p. 321. the Angel, that they should upon their return

to this City, there obtain the triumph of their bleffed Combat, and be Martyr'd, which the Virgins were very desirous of (fays Surius) they took Ship again, and in three days and a half more came to Basil: From this place they all set forward on foot to Rome; in which Journey, they mounted the Alpes and the Tops of high Mountains,

without the least weariness, and they seem- Richard. Ib.

ed all the while to walk upon plain ground;

they passed Rivers without Boat or Bridge: not one drop of Rain fell to incommode them in their passage all the way: the Infants lived upon their old Diet, sucking their fingers; and the other Virgins needed very little food, the grace of God inwardly comforting and fustaining them; which need not feem incredible (fays the Dreamer) to him that reads the Saints lives, for he may find how S. Maria the Egyptian was fustained Seventeen Years, onely with two Loaves and a half of Bread.

The next thing we are to remark, is, that all this Company came

came fafe and found to Rome; where the Pope (Ciriacus) with his Cardinals and Clergy, Princes, Matrons and Virgins, Citizens and common People, with great joy, and a Noble Procession, worthily received them: Richard. Ibid. where while they stayed, some of them, (that P. 322, 323. were new Converts) were baptized, particularly, among the more Noble, S. Lucia and Anastasia, two Kings Daughters, and both of Kin to Ursula's Spouse. And now they bethink themselves of their return to Colen. (after they had visited the holy Places at Rome, and paid their Devotions there.) And here comes in that passage, which has created much controversie and trouble to the Romish Writers, concerning Pope Ciriacus, his laying down his Office, to accompany them, which we are told, he was incited to do by a Vision of three Saints in white, promising him if he did fo, an Eternal Crown of Martyrdom, and threatning that if he continued still at Rome, he should quickly die. Whereupon (as S. Elizabeth's visions inform us) "he re-"figned the Popedom in the face of the whole Church, all

"Men crying out against it, and gain-saying it, especially

Deliramentum arbitrabantur quod quasi post fatuitatem muliercularum declinaret.

"the Cardinals, who looked upon it as a piece of madness " for him to go after these fool-"ish Women (as indeed any one would have judged, that it was not gravely done of a Pope, to quit

bis Headship of the Universal Church, together with his Infallibility, to ramble up and down with a number of idle Girles, and as it were in the company of so many 1000 Gypsies) "but, cays she, they knew not the Divine admonition, which in-" cited him to do it, and therefore blotted his name in indig-" nation out of the Catalogue of Popes; but in truth (fays Richard, her second) his name is ever written before God in the Book of Life, among the pretion Martyrs of Christ. That indeed will justly be doubted by a great many, who think they have reason to believe, that no such Person as this Ciriacus was ever in being, or at least possessed the Chair of S. Peter; among whom is Baronius, who smartly urges it

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in these words. "Nor are those later Men to be reguarded. " who after Pontianus, introduce one Cyri-Baron. Annal. " acus as Bishop of Rome, concerning whom ad an. 237. f. II. " there is no mention at all made in the Series of Roman Bishops described by the Latines, as in the Book " of the Popes (libro de Rom. pontificibus) or in Optatus " Milevitanus, S. Auftin, Cresconius, or other Index's of "the Vatican Library; nor by the Greeks, as Eusebius, or " Nicephorus the Chronographer, or others: so that this O-"pinion deserves no more words to confute it, because it is "fupported by no Reason, or Testimony of the Ancients, "but onely fetched out of the fabulous Acts (he means the "Revelations and Colen Tradition) concerning the Martyr-"dom of S. Ursula, and her Companions. This is so shrewd a Cenfure and Objection, that the Colen Jesuit Bebins, and others, are fain to make him Pontianus his Vicar, in the time of his banishment; but his Vicarship has no Authority to countenance it. I would therefore advise the Colen men to stand to their Tradition, and make much of Revelations, and oppose those excellent Rithmes, against all the other Mens Reasons and Authorities, which we are told may be read at their S. Vrsula's Church. At the en-Bish. Usher de primord. trance of the Church thefe. Eccl. Brit. p. 628.

Hæc est Basilica excellens honore,

Ubi gens Hunica magno cum
furore
Virgineos stravit choros.

This Church great honour does
retain,
Where by the Hunns the Virgineos train
Was barbarously stain.

Within the Church these Verses, to Pope Ciriacus.

Clemens Ciriace partum renuis;

Ad nutum Vrfula decedens
ftrenuus

Triremibus ad Vbios.

And stoutly comes by Boat to
Colen Town.

To Etherins, Urfula's Sponfe.

Dive Etherie dignè fers an- St. Etherius worthily carries nulum, the Ring,

Nobilis Ursula optans con- All a-gog to wed Ursula, sit nubium for a King,

Consummatum Agrippina. And at Colen concluded the thing.

As for Baronius, Mr. Creffy, and fuch others, as think that Cyriacus his Name was never blotted out of the Catalogue , of Popes, (judging that he was never in) let them remember, that it is not long fince his Name was expunged out of a new Roman Edition of the Decretals (and why not heretofore, may a Man of Colen fay, as well as of Bifbop Ufher. Ibid. late?) In the Ancient Editions of the Sixth pag. 625. Book of the Decretals of Boniface the eighth, in a gloss there, we find these words (speaking of the Pope's power to renounce the Papacy, and lay his Sexti Decretal. lib. 1. Office down.) "There is a certain examtit. 7. de renunciatiple of this in Pope Cyriacus, concernone. cap. 1. Quoniam. "ing whom we read, that he suffered "Martyrdom with Ursula, and the 11000 Virgins: For "it is written of him, that it was revealed to him that he " should receive the rewards of Martyrdom with those Vir-" gins. Then gathering together the Clergy and the Car-"dinals, before them all he renounced his Dignity and Of-" fice, though all were unwilling, especially the Cardinals. "But this Cyriacus is not named in the Catalogue of Roman "Popes, because it was believed by the Cardinals, that he "did forgo the Papacy, not for De-Propter delectamenta "votion fake, but for the Delights of virginum papatum dimi-"the Virgins. But I leave them to fiffet. scuffle it out among themselves, now that we have seen them ingaged; onely I cannot chuse but think how blewly they of Colen would look, (if their opTombs
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ponents get the better of them) with their three filver Tombs*, gilt and richly adorned with Jewels, in which they pretend to keep the three Bodies of Pope Cyriacus, S. Ur-Jula, and her Sponse; whose Head also, put apart in their Gilt-Chamber, they reverently (we are told) secure under firm Lock and Key.

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* Asservantur in tribus argenteis deauratis gemmisque pretiosé vestitis ae summo Altari incorporatis tumbis tria corpora, viz. S. Cyriaci pontificis, S. Ursulz & S. Conani ejus sponsi, quem alii Ethereum nominari volunt: quorum capita, mediis argenteis statuis inclusa, in aurea camera seorsim, cum multis aliis primariis capitibus, reverenter sub sirma clausura custodiuntur. Exhardus Winheim. in sacrar. Agrippinæ.

Leffon 4.

"Whilst the aforesaid holy Company abode at Rome, two "wicked Gentile Princes, Maximus and Africanus, fearing " lest from so great a Multitude of the Faithfull (to whom others also were joyned) the Christian Religion should be " too much increased; and having learnt the Place whither " they intended to go; they fent a mellage to Julius their "Kinfman, Prince of the Hunns, that as foon as the Virgins " were got to Colen, drawing his Forces thither, he should "kill all that Multitude. Pope Cyriacus therefore going "out of the City with the faid Company of Virgins and " many holy Bishops their Associates, took his Journey to-" wards Colen. In the mean while Ethereus the Spoule of "Ursula, his Mother being made a Christian, and his Father "being dead, to whose Kingdom he succeeded, was admoni-" fhed by an Angel to go and meet his Spoule at Colen, and "that there he should suffer Martyrdom with her. And " now this young Person, being made a Christian, tasted so "the Divine grace, that despising carnal marriages, he longed for those that were Celestial, and thought it most "desirable for him to die for Christ.

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NOTES.

This Lesson is taken out of the Revelations of Elizabeth almost word for word. Wherein she cun-See Bishop Usher ningly endeavoured to make the flaughter de primord. p.623. of these Virgins agree with the known Names of that Age. Pope Damasus, or Anastasius Bibliothecar. (in Libro pontificali) fays, that Anterus fate in the Chair when Maximinus and Africanus were Consuls, and fuffered Martyrdom by one Maximus the Prefett; at which time Julius Maximinus was Emperour. In all probability she took occasion from hence to make this wild jumble of Names; and to tell us, that the flaughter of these Virgins was made by Julius Prince of the Hunns, by the persuasion of Maximus (instead of Maximinus) and Africanus two wicked Princes. But this is a foolish story, and many ways inconfiftent both with History and Reason. For (as we shall note afterwards) the Hunns were of a Later date than this time, and no mention made in History of any Julius, as Prince of them; and Maximinus (as Alford shows) neither while he was Conful, or Emperour, ever faw Rome. But nothing can be more ridicu-Alford. ad an. 238. lous, than to make fuch a number as this in fuch times of Persecution, either to come fafely in such a Pilgrimage to Rome, or to go quietly away in fuch a Body from thence; especially when we must not confine the number precisely to 11 Thousand; but are made to believe (if we will hearken to Traditions and Revelations) that there were many more. Richard the Dreamer, has reckoned up above 12000: In the Passion of the Ten Thoufand Martyrs crucified at Mount Ararath, whose Chief Leader was S. Achatius (not Achabius, as Apud Surium, ad Bebius cites it in the Life of Ursula, p. 503. Funii 22. p. 294. and Bish. Usher out of him) there we are told, that according to the Colen account, the number was above 14000, reckoning in many Men and Matrons, whose

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help the Virgins stood in need of. But it seems at Colen they vary their story: for Guil. Caxton (or whosoever was the Translator of the Golden Legend, Printed at London, 1512.) says, that he had it at Colen, that together with the Eleven Thousand Virgins, there suffered Fifteen Thousand Men,

fo then the Company is made 26000. But this is too little still, if we believe Trithemius, (cited by Mr. Cr.) who makes the Eleven Thousand Virgins to be all of Noble bloud; but says, that besides these, there were cap. 21.

Three score Thousand Women of inferiour rank, partly Maids, and partly fuch as had been married; fo then the Number is vast indeed, amounting to 71 Thousand* and one would think the Later Popes thought some of these accounts might be true; because in their corrected Breviaries and Martyrologies, they define no number of Virgins at all, but speak of Ursula and her Companions, not naming how many they were. But be this how it will, no old Wives Tale could ever be more foolish, than that passage in the pretended Revelations of Elizabeth, for the two Heathen Princes, Maximus and Africanus, to send a Message from Rome, to their Cousin Julius, to slay this Company at Colen, when they themselves had power to do it at Rome; for just at that time there was a Persecution against the Christians, by the Emperour Maximinus, (reckoned by S. Augustine and Orofius, fays Alford, for the Sixth Persecution) who caused Pope Pontianus, who had before been banished by Alexander, now to be beaten to death with Clubs; who also the next Year after put Anteros his Successor (according to the Catalogue of Popes) to death; and now how in the middle, between these two, Cyriacus should be Pope, and

^{*} Which if it were a true account, I pray what becomes of that which Mr. Cr. said, that it's no wonder, though Gildas or Bede never wrote any thing of them, who stood so thick as not easie to be overlook? and what will he say for his Church, that by putting in onely the 11000 Nobler Maids, would tempt one to doubt whether it thought that poor Maids and Widows could ever make Martyrs?

scape with Life from this Tyrant; may, which is more, that all things should be so peaceable, that so many Thousands should make this Progress without disturbance; and he with them, is not possible for a wife Man to conceive. As for the Colen Jesuit Bebins, he was asleep fure, when he wrote these words, (speaking of the Journey of Vit. Urfulæ apud these Virgins) "Erat tunc Imperium Ro-Ribaden. p. 502. manum patatissimum, administrame illud "Alexandro Severo, juris naturalis amantissimo principe: i.e. The Roman Empire was in perfect peace, Alexander Severus governing it, &c. For according to many excellent Chronologers *, Alexander Severus was flain in the

* Petavids, Ration. Temp. Calvifius, Chronol. Labbe, in Indic. Imperat. in Apparat. ad Concil. &c.

Year 235. according to Baronius (whom Alford follows) An. Dom. 237. but neither way can Bibins be helped in his account, for he tells us (alittle before) that in the Spring

of the Year, 237. these Virgins set out of Britany; and all make the Perfecution I spake of, wherein Pomianus was flain, to begin in the first Year of Maximinus, who was Alexander's Successor; that is, either two Years before, or the fame Year that the Virgins, according to him, began their Voyage and Travels.

5. Lesson. Etherius resting satisfied in what the Angel informed " him, God fo ordering it, he with his Mother and Sifter et Florentina, and the Bishops, Clemens and Marculus, with a Neece, and many others, arrived at Colen one way; and " Urfula with Pope Cyriacus, and the Eleven Thousand Vire gins another way, at the same time. When they were Landed, the Hunns that then belieged Colen, fell upon them as fo many ravening Wolves upon tame Sheep, and " flaughtered all that Sacred Company, which willingly of-" fered it felf to death for Christ's fake, and by Martyrdom " conveighed them to Heaven. When the Hunns had killed others of them, coming to Urfula, and being aftonisht at "her beauty, they brought her to their Prince alive; who being

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being enamoured with her Beauty, and comforting her for the flaughter of the Virgins, promifed to marry her, if she would consent; but she refusing the offer, the Tyrant in a rage directing an Arrow against her, made her a Martyr.

NOTES.

HE Colen Tradition making the Hunns to be the Authours of this flaughter, An. 237, or 238, its defenders are fadly put to it to make this out; because the Hunns were not known in that Age, but appeared long afterwards. I'll onely give the Reader two or three accounts of this difficulty out of the Jesuite Bebins (in the place oft cited.) One is, that they were indeed the Souldiers of Maximinus that killed them, but because Maximinus his Father was a Goth, and his Mother an Alan, therefore they are faid to be destroyed by the Hunns that came out of the Gothish Nation. Another Conjecture is, that the Sunici (an ancient People in Germany, by the River Rhine) were they that flaughtered them; and in following times (these being less known) the Transcribers of the story, put the word Hunni, (a People more known) instead of Sunici. But there is another fancy still, which he feems to lay more stress upon, that the Hunns in Attila's time, having destroyed all before them, their Name was so terrible in the after Age or two, (for he would have their story in Surius to be written between 6 and 700 Years after Christ) that all things cruelly and barbaroufly acted, were faid to be done by the Hunns: which is fo clear a folution, that it's pitty any one should offer a word against it. You may easily imagine that Ursula, the brave Leader of this Virgin-band, said a great many things to incourage her Companions not to fear death; Alford has made a short speech for her in his Hi-Alford. Annal. Eccl. story; but a much larger Bonfinius has giad an. 453. p. 581. ven us for hers, (Hist. Ungar. decad. 1. lib. 5. put at the end of Ursula's Life in Ribadeneira) where at the end of her speech she urges this Argument, to encourage them to Martyrdom; because Christ had sent his Vicar * amongst them, (viz. Ciriacus) to absolve them, according to his Office and Power, from their fins, and to dye a Martyr with them.

* Ut tutius Martyrium obeamus, nobis Vicarium suum delegavit, qui mentes nostras pro demandata potestate lustraret, ipséque nobiscum paria stipendia meritus in astra reduceretur.

As for that which we are told at the end of this Lesson, that Ursula was shot to death with an Arrow, who can question the truth of it, when Erhardus Winheim (in Sacrario Agrip.) tells us, that he faw in the Gilt-Chamber at Colen the very arrow wherewith she was transfixed? where also he faw the fine Ivory Coffers, in which Ursula put the Reliques she brought with her from Rome, and the implements for adorning Women, which she used in her Journey; and there too, he fays, he drank (to his great comfort no doubt) in one of those Water-pots, wherein Christ at Cana in Galilee, converted the Water into Wine *.

Gelenius indeed raises a scurvy doubt, That this Pot seems to be of lesser size than those which the Gospel describes; but he says, It suffices that this might be used to fill those great Water-pots. De Colon. Magnit. p. 337.

Leffon 6.

" But there was among those Virgins one called Cordula, " who being overcome by humane fear, remained that night " in a Ship; but being comforted by God, the next day she " discovered her self, and was slain by the Barbarians. Who " after that appeared to a certain Person, and commanded " that her Festival should be kept the Day following. whose venerable Bones, happy Colen (which flourishes in "fingular grace by their merits) preserves honourably in a "Church they built. These Virgins suffered about the Year of our Lord 237. in the Days of Pope Anteros, and of the " Emperour Maximian.

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NOTES.

HE Roman Church celebrates the Feast of S. Cordula. the Day after that of S. Ursula; and this Lesson gives the account of it from a Vision of her self commanding it should be so. I fee the Saints while they were upon Earth were very fly of feeking their own honour, but it feems by this ftory, that this is one of the employments of Heaven, for glorified Saints to procure their own veneration, and to advance their Name among Men; which is a new and strange notion of Heaven, that it should improve its Inhabitants in felf-love and poor regards of fame, things that they despised in their impersect state, and counted it their imperfection at all to mind. But thus do these Men disgrace the Saints they profess to worship, and affix such pasfions to them, which a good Man here on Earth would be ashamed to own. To lye decently interred, is as much as any wife Man need take care of while he lives; but that the feparate Souls of the Saints are fo far concern'd about their Bodies, I can hardly think; much less that they matter who treads over their Graves: Yet upon fuch trifling errands, they fend the Saints to visit this World; and S. Walburg (or Walpurg, as Surius calls her) is faid to appear to Prior Otgar, and to make this foolish Capgrav. vit. S. Walburg. p. 293. complaint; that she was trod up-& Surius, I Maii. p. 12. on by dirty Feet, (Servorum, Surius adds) and press'd with vulgar steps. It happened once that while Rome was in a great Tumult, no Divine Offices were performed either by Night or Day, on Baronius ad and the Festival of the great Apostle S. Peter in 1087. p. 586. his own Church: they bring him in now, appearing like one discontented, to want the great honour he used to have at Rome, and seeking to have an equal share with other great Saints in other places; for thus Baronius relates, " That at that time certain Pilgrims going to pay their Devotions at the Monastery of S. Benet, they met an "old Man in Canonical Habit: They asked him who he was; He answered, I am the Apostle Peter; they demanded whither he was going; He told them, to Brother Benedict that I may celebrate the Day of my Passion with him; for I cannot stay at Rome, my Church there being tossed with many Tempests: which thing when they told afterwards to the Friers, they appointed that S. Peter's Day should be kept with no less Solemnity than S. Benet's was: (for it seems before this, his Day was not in any great regard among them.)

A Prior that denied to admit the singing of S. Nicholas his History, in his Church, upon that Saint's day, because it was a new thing: S. Nicholas appeared terribly to him in the Morning drew him out of his Bed by the Hair, dasht him against the Pavement, and beginning the Antiphona, O Pastor a-

terne, he fung it morosely to the end, whipping him with terrible lashes of a Rod he had in his hand, and so lest him half dead; who, I suppose, did never whilst he lived, forget S. Nicholas, or the Lesson he taught him. It's pretty to observe what Originals some of the great Festivals, in honour of the Bl. Virgin had; even none but such idle Tales of Visions and Voices, as this of Cordula. To mention onely two; that of her Conception, and of her Nativity.

The occasion of the first, we are told, was this. " In the

Dauroutii Catechif. Historial. Tom. 2. p. 809. out of Jac. de Voragine, c. 185. "days of Charles, King of France, "there was a Clerk, a Kinsman of

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"his, a great Lover of the Bl. Virgin, and one who daily read her

"Hours devoutly, who by the advice of his Parents, confenting to marry with a fair and noble Maid, and recei-

ving the Nuptial Benediction from the Priest, after Mass was ended, he remembred that he had not read that day

"the Lady's Hours; wherefore making all go out of the Church, and sending his Spouse home, he read the Lady's

"Hours hard by the Altar; and when he repeated that An-

"tiphona, Thou art fair and comely, O Daughter of Jerusa-

the

" lem, suddenly the Bl. Virgin appeared between two Angels, " with Christ in her Armes, saying to him; If I be so fair and comely, wherefore is it that thou leavest me, and ta-"kest another Spouse? Am not I fairer than she is? Hast "thou feen any fo fair? He made answer, O my Lady, "thy brightness excells all the beauty of the World, thou " art elevated above the Quires of Angels! What wouldst thou have me to doe? She answered, If thou wilt forgoe "thy Carnal Spouse for my Love, thou shalt have me for thy "Spouse in the Celestial Kingdom; and if thou wilt solemn-" ly celebrate the Feast of my Conception Yearly, upon the 66th. of the Ides of December, and Preach the Celebration " of it, thou shalt be crowned with me in the Kingdom of "my Son; after which words, the Blessed Mother of Christ " vanished. The Clerk refusing to return home, became a " Monk in another Countrey, and after a short space of "time, by the merits of the Virgin, he was made the Patri-" arch of Aquilegia, and carefully celebrated the Feast of her "Conception, and ordained it to be kept Yearly.

The other Feast of her Nativity, says Beleth, was occasioned thus. "On a time when a certain pi-

ous Man was praying by Night, he heard Divinoffic. c. 149.

"the Angels finging in Heaven: This he
heard many Years always on the same Night: Wherefore
he prayed to the Lord, that he would reveal it to him, what
the meaning of this should be. To whom it was declared,
that the Angels did rejoyce in Heaven, and as it were kept
a Festival, because on that Night the Bl. Virgin was born.
This thing that the Man had heard, he relates it to the
Pope, who when he understood that he was a holy Man,

"and of great Authority, and believing that he spake the truth, he appointed that this Feast should be observed

"throughout all the Christian World.

Neither need we fear, when Days are thus fet apart in devotion to the Saints, especially when they themselves desire it; that God will be wanting by as miraculous ways to countenance them; rewarding the Observers, and punishing

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the Prophaners of fuch days. For when we are told that a Man of great Devotion to the Saints, and particularly to the Feast of All-Saints, preparing himself Dauroutius, ut for it a Week before-hand, by Fastings and Supra, p. 810. Penances, and keeping it folemly eight Days together, when such a Person shall dye upon All-Saints day. as he did; Can any one doubt of his going to Heaven? especially when he appeared to a Religious man, after his Death, in a Dream, telling him that he was now affociated to the College of Saints? Will any Day-labourer hereafter grumble to defift from his work, being called to Devotion upon a Saint's day, when he remembers the story of the Mower. who when the Bell tolled to Vefpers, on the Vigil of Id. ibid. a Saint, went out of the Field, and left his work, p. 819. and was afterwards derided by his Fellow-labourers, because he was much behind-hand with them? but he was well rewarded for his Devotion, for he found, when he begun his mowing again, a great Piece of Gold in the Grass, which had this wonderfull Inscription upon it. The hand of God made me, and bestowed me for a gift upon a poor man, who did not profane the Saint?s day. Will it not shame any ones negligence in this kind, when he is told, that upon S. Regulus his Anniversary, the Harts, and A&. San&. Bolland. Fawnes, and Kids, laying aside their Wildad Mart. 30. p. 825. ness, and mixing themselves freely among the People, went with a flow pace to his Grave, and fell down prostrate on the ground, expecting the Solemnities of the Mass? Was it not easie to understand, that God would have S. Colman's day honoured, and the Vigils of it kept with folemn Fasting, when he reads, how that upon his Vigil, one that venerated this Saint, could cut no Meat at a Nobleman's Table, but what fprung out bloud? and Colganus, vit. Colmathat when the Thrashers, not being conni. 3 Feb. p. 247. tented with Lenten-fare, at that time, had a mind to eat White-meats *, those also were all changed * Latticinia. into blond? When he that was Brewing Ale upon S. Lidger's day, and the Fire would not burn as it was wont, but the Wood blaz'd out in a moment like Straw; when the Liquor would not run freely, and that which did, was bitter and good for nothing; when the Plows upon that Day and Mart. p. 356. were broken, and the Oxen cast off their Yokes, it was pretty ease to collect, that Men should give

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over working, and keep his Festival; and the like must be concluded for S. Benedict's day, when we are told, that a Husbandman that was plowing Idem ad 21 Mart.

p. 339.

upon it, his Hands clave to the Plow-staves, and he could by no means release them, till he had vowed to the Saint not to profane his Festival any more. I know not what other Saints have directed to be done, by way of Devotion, for their honour; but one of these Virgins was so

kind, we are told, as to appear to a Religious man, who much venerated them, acquainting him with this fecret, when he was lan-

guishing and infirm; If, said she, thou wilt for our love and honour, repeat the Lord's Prayer Eleven Thousand times, thou shalt have our company to protect and solace thee in the hour of Death, (this is the very story, no donbt, the Antiphona, at the beginning, harps upon. In vita me defendite, in morte vos ostendite, &c.) He went presently to work with his Pater noster's, and sulfilled his task; and then immediately sent for the Abbot to give him Unction; which when it was over, he cryed out that every one should quit the Room, and give place to the holy Virgins that were coming. The Abbot asked him the meaning of this, and the sick Man told him in order the Virgins promise; so all withdrawing for the present, and returning again a little after, they sound that he was gone to Heaven.

As for that which the Lesson says, that Colen preserves their venerable Bones, and is happy and flourishing by their merits; I believe, indeed, this siction, has been many a Thousand Pound in their way; and that they have a mighty advantage of other places, in these Reliques, by reason of the numerousness of them; for they are good chaffer at all

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times: What belong'd to Ursula alone; her Ring, her Dreffing-box, and all that was contained therein, might furnish a pretty Pedler's Stall; and if People should grow weary, and look upon these as stale commodities; it's but opening a fresh stone Chest, telling the People, Here you have the bones of the admirable Gerasina, Queen of Sicily, King Quintian's Wife, Sifter to Dorotheus, King of Elizabeth. Vision. Greece, and Urfula's own Aunt: or, showing a miraculous Finger of one of those Children that never whimpered after its Nurse's milk, but lived wholly upon Finger-juice, as they fay Bears do by fucking their Toes; I warrant you, this will toll in fresh Customers, and every one will be ready to give handsel. Colen, moreover, has their bloud to show as well as their bones; a collection of which they have in a Well of SS. Machabees Ph. Bebius, vit. Church: but I would have the Colen faith Urful. p. 504. shown for the greatest Miracle of all; that they can venerate this, and never once question, whether the Priests may not have played such tricks with L. Herbert's this bloud, as they did at Hales in Gloucester-Henry 8. p. 432. shire, with the bloud pretended to be Christ's, brought from Jerusalem, which was proved to be the bloud of a Duck, every Week renewed by the Priests, who kept

this fecret between them.

But to conclude this Romance. These Virgins suffered about the Year 237, fays this Lesson; which is, in effect, to give the lye to the Writings of Popes and Kings, and to the Tradition of the whole English Nation, which all have agreed to call S. Alban the British Protomartyr; but he dyed either at the end of this Age, or at beginning of the next; so that here are 11000 British Martyrs before him. There is nothing now remains, but to know (if it be possible) what kind of reception these martyr'd Virgins met with, when they came to Heaven; It was very great and honourable.

Richard. pram. ajud Capgr, p.324.

They were first of all conducted thither by Multitudes of holy Virgins and Armies of Matrons, who went next to them: All the feveral

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feveral orders of Angels, sent Thousands of their Companions to meet them, except onely the Thrones, who sent but a very sew, (not for want of civility, you may be sure, towards them, but) because they are so confirmed in the Presence of God, that they cannot easily be separated from him: Then Heaven being opened, and they introduced, almost all the Saints that remained in Heaven came to welcome them, brought them with singing and jubilation into the Presence of Christ, and his glorious Mother; where they were adorned with white stoles and glittering Crowns; placed in a Manssion by themselves, separated from the rest of the Virgins; and on one side of them, the Matrons that accompanied them had their appartment; where they for ever rejoyce.

De S. Katherina, Vir- Of S. Catherine of Alexgine & Mart. Alexan- andria, Virgin and drina. Martyr.

Missal Rom. de S. Kather. París, 1520.

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VOX de cœlis Katharina redditur; veni sponsa gloriosa, veni sanctissima virgo, accipe præmium tui certaminis inter choros Angelorum.

Hora sec. us.

Roman.

Antiph.

Virgo fancta Catherina,
Gracia gemma, urbe
Alexandrina, Costi regis erat
filia.

Vers. Ora pro nobis beata Catherina.

A Voice from Heaven came to Katherine; (faying) Come O glorious Spouse come most holy Virgin, receive the reward of thy combat among the Quire of Angels.

Antiph.

The holy Virgin Katherine, the Jewel of Greece, of the City of Alexandria, was the Daughter of King Costus.

Vers. Pray for us S. Katherine. Resp.

Resp. Ut digni efficiamur promissionibus Christi.

Ans. That we may be made worthy of the promises of Christ.

Oremus.

Breve. Rom. Antiq. O reformat.

Eus qui dedisti legem Moysi in summitate montis Sinai, & in eodem loco, per fanctos Angelos tuos, corpus Beata Catherina Virginis & Martyris tuæ, mirabiliter collocasti; tribue quæfumus, ut ejus meritis & intercessione, ad montem, qui Christus est, valeamus pervenire.

· Per Dominum, &c.

Miffal. Rom. ubi prius.

Percussa gladio dat lac pro sanguine collo, Quam manus Angelica sepelivit vertice Syna.

Membris virgineis olei fluit From Virgin Limbs a Soveunda falubris.

Post Communionem.

Ibid. Cumptis Domine sa-Iutis æternæ mysteriis, suppliciter deprecamur, ur sicut liquor, qui de membris Beate Katherina virginis & Martyris jugiter maLet us Pray.

D. who gavest the Law I to Moses on the top of Mount Sinai; and who on the came place, by thy holy Angels, didft wonderfully place the body of S. Katherine the Mirgin and Warty2; Gzant, we befæch thæ, that by her merits and intercession, we may be able to arribe at the Mount, which is Chaift.

Through our Lord, &c.

The Sword that from her neck the head did chop, Milk from the wound, instead of bloud, did bring; By Angels bury'd on Mount Sina's top,

After the Communion.

reign oil did spring.

Did, after the receiving _ the mysteries of eternal falvation, we humbly pasy thæ, that as the Liquoz which continually flowed from the Limbs of S. Kanat,

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fanat, ejus oratio cunctas à nobis iniquitates expellat.

Per Dominum, &c.

nat, & languidorum corpora therine Mirgin and Martyr, did beat languishing bottes. so her Pager may expell out of us all infquities.

Through our Lord, &c.

In the Sarisbury Miffal, at the end of a long Sequence, they pray thus to her

7 Irgo sidus honestatis, Dux & decus probitatis, Christi reos majestatis Christo reconcilia.

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Vas virtutum, via morum, Flos odoris, odor florum, Nos tuere, nos cœlorum Transfer ad palatia.

I Irgin, who art the star of bonesty. Of Probity the ornament and guide ; Though we offended have Christ's Majesty, Now make us friends to him we crucify'd. Vessel of vertues, wandring life's best way Thou flower of smell, sweetest of flowers that spring, Defend us; and when Natures debt we pay, Translate us to the Palace of Heav'ns King.

Neither are those rare Devotions to be forgotten which are mentioned by Chemnitius, in his Examen Concil. Tridentini, out of the Hora B. Virginis sec. ordinarium Eccles. Hildensheimensis.

VE virgo dei digna; Christo prece me contigna, Preces audi, præsta votum,

Ath'rine GOD's worthy Virgin, bail; May thy Pray'rs to Christ confign me. Hear me and let my vows prevail.

Cor in bono fac immotum, Confer mihi cor contritum, Rege visum & auditum. Rege gustum & olfactum. Virgo sancta, rege tactum: Ut in cunctis, te regente, Vivam Deo pura mente. O beata Catharina, Babylonis de fentina Tutum mihi fer ducatum, Plasmatorem fac placatum: Esto mihi consolatrix. Pro me fis interpellatrix; Christum pro me interpella, Salva mortis de procella; Superare fac me mundum, Nedemergar in profundum; Ne me finas naufragari In peccatis in hoc mari: Visita tu me infirmum: Et in bonis fac me firmum: Agonista Dei fortis, Esto præsens in hora mortis, Decumbentem fove, leva, Et de morte solve sævå; Ut refurgam novus homo,

To good immovably incline me. Bestow on me a heart contrite. Govern my smelling & my tast, Govern my hearing & my fight, And guide my touch, O Virgin chast. That I, when thou dost rule my Soul. May live to God with purest mind. Safe out of Babels sink so foul Bring me, and make my Maker kind. Be thou my comforter in need, And interpose thy prayers sweet breath. For me with Jesus intercede. And save me from the storm of death. Let not the world o'er me pre-

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To fink me in th' Abyss profound,

Or shipporackt be, while here I fail,

And in this Sea of sins be drown'd.

Visit me in my feeble state, To all good actions me impomer, Since conquests on thy valour mait,

Stand by me at my latest hour. Ease and refresh me in all sickne s,

Dissolve death's bands, that (hows no pity;

That rising in another likeness Civis

Civis in cœlesti domo: Duplex mors ne me infestet. Jesus Christus illud præstet, Tua prece exoratus. Idem pater, idem natus, Idem utriusque flamen, Oui vivit& regnat. Amen. I may be own'd i'th' Heavenly City. Christ Jesus grant to thy request, No second death may me infest, O Father, Son and holy Spirit, In Substance One, or equal merit, To praise this God let all things Sway men, Who lives and raigns for ever. Amen.

All these wonderous Stories and Prayers, concerning S. Catherine, cannot well be understood, without the help of the Roman Breviary, but the Lessons being too tedious to set down at length, I'll onely give the Reader the sum of them.

Brew. Roman. Antiq. ad Novemb. 25.

Leffon 1.

In the Reign of Maxentius Cafar, there was in Alexandria, a beautifull Maid, Twenty two years old, called Carberine, the onely Daughter of King Costus, one who was very Religious and very Learned, both in Divine and Humane Philosophy, and skilfull in the Languages of feveral Nations, living, after her Father's death, in his Palace, seeking onely to be espoused to Christ, and bestowing all to the poor. fave what was necessary to the maintenance of her Self and Family. [Neither must that be omitted which Ribadeneira. mentions out of Petrus de Natalibus; (and I wonder how it came to be left out of this Lesson) that before S. Catherine was baptized, she saw one Night in a Vision the Bl. Virgin with Christ in her Armes, who offering Katherine to her Son, he turned his face

from her, as if he abominated her, and denied

her to be fair, that was not yet baptized.

Ribadeneira flos Sanctor. in vit. S. Cath. p. 364.

Where-

Whereupon Katherine awaking, perceiving what she wanted, to make her acceptable to Christ, was baptized. Then Christ appeared again to her in the same form as before, and espoused her to himself before his Mother and a numerous company of Heavenly Spirits, and gave her a Ring as a pledge of his espousing her, which S. Katherine, awaking, found upon her Finger.]

Lest. 2. Maxentius coming to Alexandria, commanded all Persons to offer Sacrifices to the Gods. This Virgin being troubled to see many Christians, through fear, not daring to confess Christ, boldly speaking to the Emperour, discoursed to him against his false Gods, and concerning the Knowledge of the true God the Creator of all things; who

being moved by her reasoning, and more amazed at her beauty, commanded her to be carried into his Palace.

Lef. 3. Where upon discourse with her, finding himself unable to maintain an Argument against her, he caused 50 Philosophers to be assembled, to dispute with her: Who being incouraged by an Angel to undertake them all, she did so; and was too hard for them in disputation: upon which the Emperour in great indignation, commanded them all to

be burnt.

Lef. 4. Who as they were led to Execution, humbled themselves before the Virgin, confessing their sins in contradicting her facred admonitions, and professing themselves to be Christians, signed themselves with the Cross, and entered the Fire; but God miraculously preserved their Bodies untoucht, as he did the Three Children, and received their Souls. Then the Emperour attempted her by flatteries, and large promises of making her a Queen; but she resisting them all, he commanded her to be stripped of her cloths and chastized with Scorpions, and to be shut up in a dark Prison 12 days without any food: but she was comforted by the visit of an Angel, and a white Dove brought her provisions to sustain her.

Lef. 5. The Queen mean-while, pittying the miseries she was condemned to, by means of Porphyrius (the Chief Com-

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mander of the Militia) who bribed the Guards, she with Porphyry gave S. Katherine a visit in the Prison, and beheld her there shining with inestimable brightness, and upon dis-

course she converted them both to Christ.

Les. 6. After this the Emperour caused four Wheels to be prepared stuck with sharp Irons, (as we see in the Pictures of the Catherine Wheel) two of which were to turn one way, and the other two the contrary way, and fo tear her flesh in pieces: but when she was brought forth thus to be punisht, upon her prayer, an Angel descending from Heaven, broke the Wheels in pieces, and flew 4000 of the Heathens.

Lef. 7. 6 8. All which the Queen beholding, and desiring her Husband to take notice, how powerfull the God of the Christians was, He in great indignation to see her made a Christian, commanded her breasts to be torn off with Iron Hooks; which she, being heartened by S. Katherine, chearfully underwent, and both She and Porphyry were beheaded.

Les. 9. Then when the Emperour found all means unfuccessfull to move Katherine, he commanded her also to be beheaded; who coming to the place, and obtaining respit to make her prayers to God, she said thus. O Lord Jesu Christ, I desire of Thee, that all Christians, who in any tribulation feeking my Patronage, cry to Thee, that thou who art bleffed for ever, wouldst hear them. Then a Voice coming from Heaven, faid, Thy Prayer is heard; and fo her Head was struck off, on the 25 of November.

Immediately, in token of her pure Virginity, instead of Bloud, Milk flowed from her Body upon the Earth abundantly. Her Body was carried by Angels, and placed on Mount Sinai, where many Miracles were wrought, upon the Invocation of this Saint. For from her Grave a Fountain of Oil perpetually flows forth, with which the Bodies of infirm People being anointed, to their great joy they are re-

stored to foundness.

[So far the Lessons]

This also is all told in feveral Prosa's of the Roman Missal forenamed, of which I'll onely set down one

Ordis oris digna laude 1 Catherina virgo gaude Summæ confors gloriæ.

Gaude quod ad viam lucis Excecatos tu reducis Fumo Philosophiæ.

Gaude dulcis Catharina, Spreto rege fit Regina. Per te fide stabilis:

Mortem subit nec tristatur, Et cum ipsa decollatur Phorphyrius nobilis.

Non te terrent flammæ, rotæ, Nec evellit à Christo te Rex prece nec pretio.

Lac effudit pro cruore Ægros fanat à languore Olei profusio.

In supremo Sina montis Tu sepulta, veri fontis Quo frueris poculo.

Virgin Catherine rejoyce, Worthy all praise of heart and voice, Consort of glory high: Thou didst to th' way of light

revoke Those that had lost their sight, through smoke Of vain Philosophy.

By thee sweet Catherine, the

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No ways reguarding th' Emperours spleen In Christian faith was stable:

Who bravely dy'd without all dread.

And Porphyry with her his

To lose thou didst inable. Neither Flames nor Wheels do fright thee,

Nor the King from Christ invite thee

Either by gifts or prayer. Pure Milk from thee for bloud does [pring; For oil that flows and health

does bring

The fick to thee repair. Thou buried ly'st on Sina's Mountain

There of all joys from the true Fountain Delicious draughts thou hast.

Devotions of the Roman Church.

Ilt nos potes Christum ores Et coronet nos minores
Hoc finito seculo.

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To Christ for us less worthy
pray,
That we may taste those joys,
and may
Becrown'd, when life is past.

161

Amen.

NOTES.

NE, that reads this formal Story of a Saint, whose life is placed about the Year 300 after Christ, might well expect that some of the ancient Writers should have given us a fair account of a History so famous, and whose circumstances, if they were true, are highly remarkable. But alas! Baronins has spoiled all this expectation, where Baron. ad an. he complains that they were pretermitted by 307. fec. 33. Eusebins *; and, which is worse, that her Acts were written largely by an uncertain Author, but less faithfully than was meet; and gravely adds, Melius consultur Ecclesiastica veritati, &c. They provide better for the " truth of Ecclesiastical History, who pass over in silence "things that are uncertain, than fuch as tell any lye, though " never so specious and mixt with some truths: for the " mind rests satisfied in those few truths, and by probable conjectures, leaning upon truth, can conceive and medi-"tate, and contemplate the rest: But in the other case, the "mind of the Reader being once offended with a lye " (though but a little one) becomes doubtfull and wavering, " and knows not where to fix a fure footing, but having once " flumbled upon a lye, suspects even truths themselves.

* Miror profesto, nec parum miror de hac tali ac tanta Virgine, in cujus laudes tota Catholica certat Ecclesia, nullam ab Eusebio Casariensi Episcopo, cum de illis temporibus agit, sieri mentionem. Crediderim id accidisse Diabolo procurante, & tanti viri cognitiones aliorsum slestente, aum Sansissima Christi Martyris immortali gloria, titulisque sempiternis invideret.

Baptist. Mantuan. in Prafatione ad lib. de S. Catharina.

A very observable Memorandum this is for Protestants, who may therefore the better be excused, having met so M often

often in the lives of their Saints, not little but loud untruths, if they be very cautious what they assent to, (and much more when it comes to be a ground of their Prayers,) especially when the late Author of Sure-footing, has so horribly miscarried in his Attempt to establish them by Tradition. I think this of S. Catherine of Alexandria is as remarkable an Instance as any, which may well be looked upon, from the beginning to the end, as a Fistion.

We need not go much farther than to their own Cassander

to prove it; who shews, that the very Name Cassandri opera, of Catherine was not known to the Latines p. 278. above 300 Years fince at most; nor known to the Greeks (from whom the Latines derived the veneration of her) much sooner. Eusebins, that writ diligently the affairs of Alexandria, and lived about the same time that her Acts are recorded, fays nothing of her, nor Nicephorus who lived after that, nor any of the Greek or Latine Ecclesiastical Historians. All the Martyrologies, Kalendaries, Ecclesiastical Offices of any Antiquity are wholly silent in this matter. Even Aldelm, the Bishop of Sarisbury, in the Books he writ on fet purpose in praise of the famous Virgins of both Sexes, has passed her over; which he could not have done, if her fame had either been fo great as now, or her Name known: neither is she to be met with in Saint Jerome's Kalendar, or in Bede's Martyrologie.

Besides, the truth of History contradicts what is told of her; especially when she is said to be put to death by Maxentim at Alexandria, whereas he passed the time of his whole Reign, or Tyranny, at Rôme. She is said to be a King's Daughter, whereas Alexandria, and all Egypt, from the time of Augustus his Victory at Actium, was reduced into a Pro-

vince.

The story of her Father Costus, how he was born at Constance, a City of Germany, and warred under the King of Alexandria, and afterwards, when the King dyed, was chosen to be King in his room; that he was called Costus, because he came from Constance, which in the German Tongue is called

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Baron. ad Rom.

Martyrol. Nov.

* Reinold. 1. 1.

de Rom. Eccles.

(a) Serar. In

Idolola. c. 5.

Litaneut. 2.

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called Cofinitz; these (fays he) are all so absurd, that they deserve no Confutation. See farther what Cassander adds concerning the deriving of her Name and worship to the Latines, out of a certain Book, De ortu S. Catharina; and that S. Catherine was first put into the Martyrologie, by Pope John the XXII. who lived about the Year 1316.

As for the pretences of Baronius, for the countenancing of her from Eusebius, and his Ecatharina. which he finds in the Greek Menologies, they have been all so shamefully baffled by our Joh. * Reinoldus, and so poorly defended by (a) Serarius; that it had been wiselyer ordered a great deal, to have put her with S. George and S. Christopher, among the Symbolical Saints, (as Reynolds advised) for then indeed it would

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have run well. S. Catherine would then (as he fays) have represented the Church, the Daughter of the King of Heaven, living in Earth, as in Egypt, opposed by the powerfull and wife Men of the World, but conquering them, though palfing through many afflictions, and at length conveighed by

Angels to Heaven after death. Now let us farther observe, what work they have made fince the Council of Trent, in Reforming the Roman Brevis ary, as to this Legend of S. Katherine; from whence we may better conjecture, how rarely Popes are wont to reform things amiss. In the Breviary of Pius the Vth. Printed at Anewerp, 1580. the old Prayer (Deus qui dedisti legem, &c.) is still retained and all the substance of the Legend, though not made so large; onely the name of King Costus is lest out, the Queen is now named Faustina, Katherines prodigious Learning is determined to be at 18 Years of Age; one Wheel is said to be prepared for her torments instead of four; the 4000 slain by the Angel, the Milk and Oil flowing after her Death, and the Voice from Heaven, are left out: And as in other Lives, the Names of the Authours are set down usually at the beginning, out of which they are taken; so here is prefixed, Eusebins, lib. 7. c. 26.

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That which has been done fince that time by fucceeding Popes, is this; That in the present Breviaries, the quotation of Eusebius, which was both false, and nothing to the purpose, is omitted; (which, by the way, I observe is now generally practifed in most of the Lives of the Saints; the Authours are not quoted out of which they are taken, and it has this cunning in it, that now the falfities cannot fo eafily be discovered) now also after the diligence and observations of Baronius upon the Martyrologie, in every place, instead of Maxentius, is put, the Emperour Maximinus; the Name of Faustina is omitted; the number of Philosophers not determined to be 50 as before; but instead of it is put many Philosophers: and yet all the circumstances of the story, as it is in the old Breviary, have the same Authority of Tradition and long usage in the Church; which, in the judgment of Mr. Sergeant, and his Brethren of the Scientifical way, is a hundred times more infallible than any Pope. And for my part, I look upon the Milk and Oil as the most pretious part of the story; nor can I altogether excuse the Pope from raftness in taking away three of the Wheels, for who knows what mystery may be in them? However, this good use may be made of these two great Examples, the Pope and Baronius, to believe as much of any Legend as every Man thinks fit.

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Now though these alterations signifie not much, yet in one particular, these *Popes* may shame Mr. Creffy, if he be capable of it; viz. In their leaving out the miraculous attestation of her Chastity, the Milk when her Head was cut

off streaming from her Body instead of Bloud.

If Mr. Cr. had been of the Council, he would by no means, I dare fay, have confented to this omission: for he has, in his Church-History, commended some for living like Virgins, and others for preserving even their Virginity, in a state of Marriage. "Thus Ethelfleda, he says, was of such "chastity, that even in Marriage she lived as a

ch. Hist. 1. 30. cap. 8. cap. 8. chastity, that even in Marriage she lived as a single Woman, abstaining from the use of it.

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"age, had experience of the pains and incommodities of Child-bearing, she ever after abstained from her Husband's

" embraces, protesting that it was unbecoming the Daughter of a King, to admit a sensual pleasure, attended not

"again, Ethelfleda for the space of 40 Years af-

"ter the Birth of Alwina her onely Child, always refused

" the embraces of her Husband.

Such another story Surius affords us, concerning S. Matrona of Perga, who after her Marriage, and the having had one onely Child, resolved, for her greater freedom in serving God, to forsake her Husband; being encouraged to it by this phriste.

Matrona of Perga, who after her Marriage, and the having had one onely Child, resolved, for her greater freedom in serving God, to forsake her Husband; being encouraged to it by this phriste.

Vision; A certain Man seemed to run after her, and she to fly away from him, and hardly escaped, being faved by certain Monks: which she interpreted in this sense, that she must take upon her the habit of a Monk, to escape her Husband; This she did by feigning her felf to be an Eunuch, and changing her Name to Babyla: She had like to have been discovered by a Monk, who observed her Ears to have been boared through, where Jewels had heretofore hung. But the holy Abbot Bassianus had it revealed to him by a Vision, that she was a Woman in Man's habit, and charged her with it: he proposed also a hard Question to her, how she could satisfie her self, to have offered her mouth securely, to receive the * salutation of peace from the Friers. Her Answer was, that she looked upon those to whom she offered her self, to be as uncapable of any bad impressions as the Angels. (And, I suppose, if one of them had embraced her, she would have interpreted it according to the Gloss, that the Frier did this, hereby to (a) give her his Be-

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^{*} This refers to the custome of giving the kiss of peace mutually; which Polydore Virgil explains, De inventor. rerum, lib. 5. cap. 11. Finito canone, dicitur pax Domini; hîc osculum pacis datur inter sacerdotes mutuo, quod Innocentii primi inventum est.

⁽a) Si ergo Clericus amplectitur mulierem, interpretabitur quod causa benedicendi eam hoc faciat. Causa 11. qu. 3. cap. Absit. in glossâ.

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nediction.) And against the Objection, why she did not in profecution of her defign go into a Nunnery rather among Women, she defended her self by a Vision, and that in this Habit she might the better be concealed from her Husband; and so she still remained there. I'll add but one pasfage more, to shew how finely they make these foolish perfuafions, about Religion, work. When S. Matrona's Hufband after this purfued her, having learnt how she had concealed her felf; she fled again from him, and hid her felf in an Idol's Temple at Beritus, chusing rather to fall among Devils, or wild Beasts, than to be taken by her Husband: and an excellent Reason is given of it. For if they should light upon her, they would onely hurt her Body; But if her Husband should take her, he would be more pernicious to her than Devils, or wild Beafts, as one that could hurt her Soul * together with her Body, drawing her again to the World, and challenging her for his Wife.

* Ut qui possit cum corpore animam ladere, eam rursus trabens ad mundum, or tanquam suam uxorem vendicans. Ibid.

But a more famous Instance of this abstinence, countenanced even by Miracles, is given us by Mr. Cr. in Ethelreda (or Saint Andrey) who in obedience to her Lib. 16. c. 4. Parents consented to marry Prince Tombert, though she before had fixed all her affections on Christ alone, and her desire was to confine her self to a Cloister. And now her next delign (and a worthy one it was) is to obtain of her Husband a permission to preserve the integrity of her Body; and to that end spared no Prayers nor Praises of Virginal Purity; and her Husband admiring her Angelical Chastity, he gave her hope of a compliance with her

(a) An excellent comment this is, upon nul o ja-עש ביו חמח , 'אן ה אפודה מµiai] . Heb. 13. 4.

defires: But not long after, reason being overcome with the violence of (a) corrupt nature, he yielded to his own defires, and required of her that right which the Laws of Marriage allowed him. [And which, if S. Paul's discourse be not foolish with these men, she could not, without injustice, deny him, 1 Cor. 7. Where speaking of the doctor whin edvoira, says he, souther ductors if yound the diverse, says he, souther ductors if yound the diverse, ed us to the confect to his impatient desires (now the same to extort her consent to his impatient desires (now the found the holy Virgin encompassed with a wonderfull Light, and a Celestial Flame, which dazeled his Eyes, and consumed the Fire of Lust burning in his bosom; and so he continued for Seven or Eight Years without touching her, till he dyed. And now, as if all this were too little to celebrate the same of this Virgin, Mr. Cr. brings a second

Scene of her upon the Stage.

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For, after Prince Tombert's death, Enfrid the Heir of the Northumbrian Kingdom, invited by the fame of her fanctity and perfections, [and if this, that has been related, was part of her holy fame, it was indeed a great temptation to court her for a Wife demanded her in Marriage, and by the pressing importunity of her Parents, and the Nobles of the East-angles, her resistance was conquered: so that once more for the common good, [and y u may well imagine what great good to the publick was to be expected from her marriage] she was compelled to submit herself to a new servitude. And now she uses her former Arts with this Prince Egfrid also, that there might be a conjunction of minds onely with a separation of Bodies; and so successfull they were that they lived together Twelve Years without any prejudice of S. Etheldred's Virginity, and conversed together, as if they had been divested of their Bodies. After which, all attempts proving in vain to change his Wife's purpose, he gave her Liberty to enter into a Monastery : But afterwards, repenting of his Indulgence, he came by force to take her out thence: who, upon notice of it, fled with two Virgins up a high Hill, whither he pursued her: but Almighty God, to preserve his Servants, had encompassed the Hill with deep Waters from the Sea, which the King could not M 4

pass; and there Tradition informs us, that they were sustained by God Seven Days on the Mountain, without any corporal food; and travelling from thence, on a Night, laying her self down in a commodious shade to sleep; she found

* Let Mr.Cr. remember S. Patrick's Staff, and tell me, whether that story be not as credible as this. when she awaked, that her *Staff, which she had fastned in the ground at her head, had taken Root, and began to gra

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flourish with Leaves, and in succeeding times it became a very large and tall Tree and continues to this day (fays the Hist Eliens.) called Etheldred-stow, or Etheldred's rest. When she was dead, (fays Bede) the slesh of this Saint, a long (a)

(a) The Roman Martyrologie, Jun. 23. Says, the body of Ediltrudis (so she is there called) was found uncorrupt undecim post annis: The Breviary of Sarum says, Sexdecim annis.

time after she was buried, could not be corrupted, which was a sign (says he) that whilst she was alive, she remained uncorrupted by humane touches. But what is this number of Years to the Body of such a Virgin? Mr. Cressy has found Vouchers, that almost 500 Years

after this, (in the Year 1106, and her Life is placed in the Year 660.) She and her Sister Withburga, being both taken up to be buried more magnificently, the Miracle of her Incorruption was publickly manifested. Ch. Hift. l. 16. concerning Withburga, Capgrave comes in with his Spring of pure Water (which he scarce ever fails to tell us of) that issued from the place where she had been first buried, and cured many Diseases. And for a farewell, Capgrave adds, That one of the Monks adventuring to touch her Body, a lively blush coloured her Cheeks, as if she still had breath in her: To which Mr. Cr. subjoins in a different Character. Her dead body expressing the same shamefac'dness, which her self would have done when alive. And indeed I can almost believe that the dead Body of this Virgin might blush as soon as the tellers of this story. Mr. Cr. is too old now, to have any of this Colour in his Face; and the other Miracle-monger, I believe, never had so much i-

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grace in all his life, as to feel the very motos primo-primos to any fuch thing. However I have done my part to make Mr Cr. ashamed, by showing him the Example of several Popes, who all have confented to blot out the foolish story of S. Katherine's Milk, and if they had been fo good natur'd, might have done the same to the translation of her Body from Mount Sinai, and the rest; for all depends upon their pleasure, and Antiquity countenances one no more than the They were ashamed of the unlikely change of bloud into milk, though it was to attest the snow-white chastity of a Virgin (in signum nivei pudoris, was the phrase in the old Breviary.) But here we must be ingaged to believe, I know not how many miracles one after another, while she was alive, and when she was dead, onely to testifie to the World, that S. Audrey was true to a wicked and superstitious resolution, against the sense, not of the sensual (as he phrases it) but of all fober Man-kind, and against

the Faith and Covenants of Marriage, though no less with him than a Sacrament. I would ask him, if either of

her Husbands should have taken that Counsel, which they falsly Father upon Luther, Si non vult uxor, veniat ancilla: or when Egfrid upon her going into the Monastery, took (as Mr. Cr. says Ermenburga to Wise, whether the guilt of such supposed Fornication, or of this Adultery, did not in great measure lye at her Door*, for withholding the de-

* The Epistle of S. Jerome (or Paulinus) speaks home to this purpose. Epist. 14. ad. Celantiam. Reperio te miro sidei ardore succenssam, aliquot jam ante annos continentiam & proposuisse, & reliquum vita tua tempus pudicitia confecrasse. Magni hoc animi signum & perfecta virtutis indicium est, renunciare subito experta voluptati, sugere notas carnis illecebras, & calentis adhuc atatis slammas, sidei amore restinguere. Sed illud quoque simul didici, quod me non mediocriter angit ac stimulat, te videlicet tantum hoc bonum, absque consensu & pacti viri servare capisse; cum hoc Apostolica omnino interdicat Authoritas, qua in hac duntaxat causa, non modo uxorem viro, sed etiam virum uxoris subjecti potestati. Uxor inquit sui corporis potestatem, &c. Tu vero quasi oblita sactique hujus ac juris immemor, inconsulto viro vovisti domino Castitatem. Sed periculose promittitur quod adhuc in alterius potestate est. Et nescio quam sit grata donatio, si unus osserat rem duorum. Multa jam per hujuscemodi ignorantiam & audivimus & vidimus scissa conjugia, quodque recordari

recordari piget, occasione castitatis adulterium perpetratum. Nam dum una pars se etiam à licitis abstinet, altera ad illicita delapsa est. Et rescio in tali causa, quis magis accusari, quis amplius culpari debeat, utrum ille qui repulsus à conjuge fornicatur, an illa qua repellendo à se virum eum fornicationi quodammodo objicit.

bitum conjugale, notwithstanding all her superstitious veneration of Virginity? and whether she did not better deserve to be served as that Man was, who for leaving his Wives

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Bed, and withholding this debitum, though it was onely in the time of Lent, yet was feverely chid for it by S. Henry the Hermit, and as a punishment of his presumption, found himself one Night when he awaked, laid naked in a stinking Stable, under the Horses feet? The truth is, I wonder, that when so many Miracles are pretended to save her Virginity, that no body, to free her from this blame, would coin one such wonder for her Husband, as they report concerning S. Thomas of Annual Rom. Breviar.

Rom. Breviar.

Rom. Breviar.
7 Martin lec.4. Knees before the fign of the Crofs, and there falling afleep, he seemed in his sleep to feel his Loins fast bound by Angels *, from which time forward,

* We are told in the Life of S. Severus, that he had a Wife, before he was a Bishop, but after that, he did not use her, but she was turned into a Sister, because of that thundering command of our Saviour, Sint vestri Lumbi præcincti. Bolland. 1 Febr. in vit. Severi. p. 86.

Omni libidinis sensu caruit, He never had any lustfull inclinations more; or such a one as they tell of Father Elias, who being vexed with slessly temptations, upon his fasting and prayer, three Angels appeared to him in a Dream, one held his Hands, another held his Feet, and the third seemed with

Dauroutii Flores Exemplor. Tom. 2.pag.214. Time, Nec pristina tentationis scintillam Capgrave. fol. 38.

A Rasor to geld him, and from that time, Nec pristina tentationis scintillam sensit, He never felt any spark of the old temptation: but the case was quite other-

wife (as you heard) with Egfrid.

Let the Roman Church therefore praise such examples of the

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the Saints, as that of Alexius; who the first Night of his Marriage, for his singular love to Christ, left his Spouse untoucht, and undertook a Pilgrimage to visit the famous Churches of the World. Let Mr.

Rom. Brev. 17 Julii Les. 3.
Alexius propter eximium Jesu
Christi amorem, prima noste
nuptiarum, relinquens intactam sponsam, Crc.

Cr. boast as much as he pleases, of the Examples of Princes, that have vowed abstinence after Marriage. Let him vent his Gall against the Reformation, as indulging the Flesh (who I am sure in

their Principles allow no more in this particular, than the Scriptures do, nor condemn any thing which that does not) I shall not at all stick to assert, that it is a true Reformation of foolish and impious Opinions in the Church of God, to forbid living in such hatred of the Flesh (I use his own phrase) as this Virgin in her circumstances unlawfully practised, and he as foolishly applauds. It may be he is much taken with that, which Pope Siricius urged upon the Clergy, as worthy,

chaft and honest, that the Priests and Levites should not company with their Wives, because of their daily ne-

their Wives, because of their daily necessary imployment in Divine Ministrations; and because that they that are in the Flesh, cannot please God, but ye (says he) are not now in the Flesh, but in the Spirit. Indeed an admirable application of Scripture, and worthy of a Pope! which may be matched with a sutable story of the Monks inventing, how a married Priest, having Bedded with his Wise over

Night, the next day when he came to receive the Sacred Mysteries, he saw the Particle of the Body of Christ, which he had put in the S. Cuthbert. f. 76.

Cup, changed into a horrid form, of the colour of Pitch rather than of Bread and Wine, and the tast as bitter as Gall, which made him confess his fault to the Bishop, and resolve to live more chastly and religiously afterward: (that is, I suppose, to forsake his Wife, and fornicate.) For the course which they tell us, S. Lewis took before

he companied with his Queen, to pray

Martyrol. Francisc. ad 25 Aug. p. 367.

three Days and three Nights together; even this would not have sufficed, to sanctifie the Marriage-Bed to a Priest. As for Mr. Cressy's flurt against Luther's Marriage, (at the end of the Chapter) it onely tempts me to question, whether possibly he may not be of Cardinal Campegius his mind, who, as Sleidan * in-

* Sleidan. Comment.lib.4. Quod sacerdotes fiant mariti, multo esse gravius peccatum, quàm si plurimas domi meretrices alant, Gc. forms us, declared that it was a greater fin for Priests to marry, than to keep many Whores. But as sensual as he would infinuate the Reformation to be, I would fain have him tell us of any one in it, that ever

appeared to justifie that which Johannes à Casa, the Pope's Legat and Archbishop of Beneventum, did; (and one who gloried too, no doubt, that he was never married, as Luther was) who wrote a Book in defence of that sin, for which God destroyed Sodom. Let him shew

Sleidan Comment. lib. 21, pag. 652.

among us any fuch Legal exemption for the encouraging of Fornication, as that in their Canon Law. He that

Decreti distinct. 34.-ca. 4. Is qui non habet uxorem; do pro uxore concubinam habet, à communione non repellatur.

has no wife, but a Concubine instead of a Wife, let him not be driven from

the Communion. Let him show any such impure Doctrine among us, as that Gloss on the Canon Law. She is a Whore,

Decreti distinc. 34. ca. 16. Vidua est: where the Gloss says. Meretrix est, qua admiserit plures, quam viginti tria hominum millia.

that has had to do with more than Three and Twenty Thousand Men. I desire Mr. Cr. also, to

parallel in the impure Reformation, the story that is related by Matthew Paris; how when Pope Innocent IV. was taking his leave of Lyons in France, Cardinal Hugo made a farewell Sermon; wherein, after he had saluted the Town in the Name of the Pope and his whole Court, he added Marth Paris ad an 1251 h 810. Amici. this Speech. "Friends,

Matth. Paris ad an. 1251. p 819. Amici, magnam fecinus, postquam in hanc urbem venimus, utilitatem & eleemosynam; quando enim primum huc venimus, tria vel quatuor "we have brought much profit, and done

"an act of great Cha"rity to this City; for
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prostibula invenimus; sed nunc recedentes, unum solum relinquimus, verum ipsum durat continuatim, ab Orientali porta civitatis, usque ad Occidentalem.

" hither, we found three

"or four Whore-houses; but now, at our departure, we leave onely one; but that one extends it self all along

" from the Eastern to the Western Gate of the City.

Luther is a carnal Man for marrying a Wife; but here are your spiritual Men, the Pope and his Attendants; who by this Cardinal's confession in a publick Sermon, had debauched a whole City, and turned it into Stews; and yet, I doubt not, but after all this, modest Mr. Cressy will wipe his mouth, and in his next Book, rail against the carnal Protestants, with as good a grace as ever. If any one suspect this Sermon of the Cardinal's at Lyons, as a light Frolique, or expressing onely the corrupt practices of that Church at that time; he may do well to consult the Decretals *, and there he will find but a few Years before, an Epistle of Pope

* Decretal. Gregor. l. 1. Tit. 20. ca. 6. Sanè postulasti per sedem Apostolicam edoceri, si Presbyteri, plures concubinas habentes, bigami censeantur; ad quod duximus respondendum, quod cum irregularitatem non incurrerint Bigamiæ, cum eis tanquam simplici fornicatione notatis, quoad executionem sacerdotalis officii poteris dispensare.

Innocent III. to an Arch-Bishop of Lyons, and his Legate, where he may be fatisfied, that the Opinion also of that Church, was more favourable to the Whoredom than to "Thou desirest to be inthe Marriage of Clergy-men. " structed, whether Priests keeping many Concubines, are to be reckoned among the Big ames; [i.e. those that had been twice married, who were thereupon uncapable of Orders: 7 to which we have thought fit to answer, that fince these " have not incurred the irregularity of Bigamy, thou mayst " dispense with them, as to the exercise of the Priestly Of-"fice, as with those that are noted onely with the crime of " simple fornication. Where you fee that fecond Marriage of Priests, is by this Pope accounted a more heinous crime than the having many Whores. Nay even a Adultery, as well

well as Fornication, passed among them for lesser sins, as appears by the Decretal, where we find that Pope Alexander III. orders, that Clergy-men that were Decretal. l. 2. Tit. 1. ca. 4. convicted of a crime before a Secular Judge, are not thereupon to be condemned by the Bishop, but must be again convicted before him, and punished by him (without fending him back to the fecular Judge) or deposed, unless he dispense with him; and then he adds. De adulteriis verò & alis criminibus que sunt minora, potest Epifcopus cum clericis post peractam pænitentiam dispensare. i.e. "But for Adulteries and other Crimes which are leffer, the "Bishop may dispense with Clergy-men, after they have "undergone their Penance. The ftory of Cardinal Joh. Cremensis is sufficiently known from our Historians; who came into England in Henry the First's time, to divorce the Clergy from their Wives, and made a Canon in a Council at London, that Clergy-men should have no society with their Wives or Concubines, or any other Women, fave those that could not be suspected; but after he had made a fierce declamation, to this purpose, in the Synod; the very Night following, the Cardinal was found in Bed with a Whore. Baronius indeed would fain deny this story, by supposing that Roger Hoveden and Matth. Westmonaster. had it from Hen. Huntingdon, the first Writer of it, and Baron. ad an. that he was a favourer of the married Clergy; 1125. p. 164. And, what then? perhaps one reason why he was fo, was by feeing the baseness and wickedness of the contrary Zealots. But Matth. Paris has told the same thing of him, and says, that Res notis-Matth. Paris ad sima negari non potuit : i.e. It was so known an. 1125.p. 70. a thing, it could not be denyed: and after fo many witnesses that affert it, I think the best way to have brought him off, would have been, to have told us that he tryed S. Colman's Girdle, and it met Colganus de S. Colmano. about him exactly; whose virtue is' 3 Febr. p. 246. known to be fuch, that he that preferves his Virginity, though he be never fo corpulent, it will upon

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will noon upon tryal compass his body; but he that has violated his Chastity, though he be never so slender and lean, can never gird himself with it. I shall onely add this, that the Romish Writers; do not upon argument want a convenient considence, but in this Controversie about Marriage and Virginity, they are impudent even to admiration.

I Might also here subjoyn another of their Saints, who is placed in the Roman Kalendar, upon the 13 of August; to wit, Hippolytus, (the Souldier, not the Presbyter) who may well be ranked among the Fabulous ones. The Legend concerning his suffering under Decius the Emperour, who condemned him to be tyed to wild Horses, and so drawn to death, seems to be taken from the Fables of the Poets, concerning Hippolytus * (one of the same name) the Son of Theseus, who lost his Life in the same manner. The Acts of S. Laurence, out of which his story is taken, by the confession

* Vid. Euripid. in Phoedra. Senec. in Hippolyto. Ovid Metamorph. 1. 15. & Fastor. 1. 3. & Fastor. 1. 5.

Hippolyte infelix, velles coluisse Dionen.

Hippolyte injelix, velles coluisse Dionen Cum consternatis diripereris equis.

of Baronius (a) contain in them many (a) Baron. ad Roman. Martyrolog. 10. August. things Apocryphal, and contrary to truth. In the Old Breviaries, the Lessons make Decius the Emperour, after the death of S. Laurence, to hear his cause as a Judge, and to deliver him to Valerian the Prefect, to inflict the aforesaid punishment on him; whereas S. Laurence himself suffered under Valerian, seven or eight Years after Decins his death, as Baronius, in the forenamed place, confesses. inquisitive Reader may more fully satisfie himself, by confulting herein Joh. Raynolds de Rom. Eccles Idolat. L. 1. cap. 5. fec. 23. to whom I refer him, without adding any more about him, onely this; that though his Body might have been torn into Forty pieces while he was dragged along with the wild Horses; yet we are told by Surius, that Colen has seus also.

A ND now after I have given this account of so many of their Fabulous Saints, and the many Fabulous reasons of worshiping the true ones; I cannot but give them joy, before I part with this Subject, of that mighty comfort and satisfaction, which such Divotions are able to afford them, and of the vast advantages they have of w in this regard.

Oh how joyfull, and how becoming the Devotions of Christians it is, to sing a Hymn in praise of a Virgins beard; and to celebrate the same of a man, that walked two Miles with his Head off? How pleasingly, in a devout fancy, does the Saviour of the World, sit mounted upon the back of a tall Gyant, while he carries him safely over a dangerous River? And who can entertain a doubt against the Resurrection, who contemplates in his mind the seven Sleepers in their Cave, taking a comfortable nap of above three hundred Years long, and then waking as young and fresh, as when they lay down; and thinking, that onely one common Night of time had passed over their Heads? What man dares open his mouth to plead for Idolatry, after Longinus his glorious consutation of it?----- Who then without all doubt,

Spake to good purpose, when his tongue was out.

Alas! what would have become of our Christianity, if these Traditions and Revelations did not back and support it? How dully would Religion have been conducted, as the Courtships of those Lovers are, that eat and drink as other Men do, which now by virtue of these Spiritual Romances, may live almost in perpetual rapture and ecstasie; be maintained I know not how long.

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by a sweet glance from one of these Saints in a Vision; be carried almost up to Heaven, by a sight of one of the Feathers that fell out of the Wing of Michael the Arch-angel, and kiss it with a greater transport, than ever Romantick Lover did the fallen Glove of his Mistress? need no other Physick in sickness though one lay gasping, as if he was

taking his last breath, fave onely that of S. Gilbert *, a little breast-milk from the fair Pap of the Bleffed Virgin; and one that is troubled with imaginations of being deserted by Jesus, may with that wise Nun seek him up and

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* S. Gilbert on a time was near dead of the Quency, and when his throat was so great, that he might not take breath, our Lady came to him and said, Gilbert my Servant, it were evil do, that thy throat should suffer penance, that hath so often times gladded me with joys; and anon she took her fair pappe, and milked on his throat, and went her way, and anon therewith he was whole, and thanked our Lady ever after.

Festivale, f. 95.

down the House, and find him in a hole of the Wall; or as another, weeping sadly in a like distress, having lost her

Cæsarius in Dialog. distinct.6. cap. 31, 32.

fadly in a like diffress, having lost her wooden Crucifix, heard Christ's voice, faying to her, Weep not, Daughter, for I lye in a Bag under thy Bed-straw; and no Body, without fuch a voice, would have lookt for him We poor Protestants thought we were well provided for by the mercy of God, after we had offended him by our fins, when we heard how pleasing to God the Sacrifice of his dear Son was, when he dyed upon the Cross, and that we should have this compassionate Saviour to be our Judge. But alas! these men have discovered another fpring of comfort and way of pardon, that we never thought of, nor God ever told the former World of, till these blesfed Revelations came in vogue. We hear now of a Queen as well as of a King of Heaven, and of a Mother as well as a Father of mercy; and what may we not now expect from this Patroness? If Prayers to Christ himself be not speedily answered, here is a new course may be taken, even that which the tempted Monk took, who faid to him;

"Truly Lord, if thou dost not deliver me from Cæfar. Dialog. dithis temptation, I'll complain of thee to thy Stinet. 6. c. 30. " Mother: This we should judge to be intolerable pride and fawciness; but, says the Relator, "Our Lord, the Teacher of humility, and Lover of simplicity, " as if he feared to be accused before his Mother, prevented "his complaint, by mitigating his temptation. The name of a Judge, that carries terror in the face of it; but oh! the sweetness of these Mothers breasts. Is it not pity, that any should call that Blasphemy, which Carolus * In Amphithe-Scribanius*, being heated not so much with atro honoris. Poetick rapture as with Devotion to the Bl.

Virgin, fang in her praises, in the words that follow; though they feem indeed to prefer her before our Saviour?

TÆreo lac inter meditans, intérque cruorem, Inter delicias uberis & lateris.

Et dico, si fortè oculos super ubera tendo,

Diva parens mammæ gaudia poico tuæ.

Sed dico, si deinde oculos in vulnera verto,

O Jesu, lateris Gaudia malo tui.

rit, ubera dextrâ,

Læva prensabo vulnera, si dabitur.

I N doubtfull thought whether to chuse,

The Virgin's Milk, or Saviour's Blood,

Upon the sweets of both I muse, And both do seem delicions food.

If to her Sacred Breafts 1 guide

Mine Eyes, those sweets 1 longing crave;

But if to Jesus wounded side I look, those joys I h'd rather have.

Rem scio, prensabo, si fas e- I'll doubt no more; with my right hand

The Virgin's breefts I'll gently pre/sa

My left (without a countermand)

To Jesus wounds shall doe no les.

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Lac matris miscere volo cum I'll mix the Mother's Milk fanguine Nati, with the Son's Blood,
Non possum Antidoto nobi- No other Antidote is half so good.

There is also another advantage, which they of the Church of Rome clearly have of us; that, as they have ordered the matter, their way of Devotion, may be as well exercised, and as comfortably, when a Man is afleep as when he is awake; nay, what if I say better, and more to a Man's content? For there is a certain feurvy troublesome thing called Reason, which is wont uncivilly at other times to disturb the pleasing Visitations of those Imaginary and Chimerical Saints, and to blaspheme the raised and rapturous fancies of the true ones: but in Dreams of the Night, when reason is laid afleep, then is the season to entertain sweet communion with them. And now the Soul may take an easie flight, and advance as high as the Mountain, to whose top S. Katherine was conveighed by Angels: That grace which before was as hard to be discerned as an invisible Hair, may now as plainly be perceived as the downy * Beard that covered so gracefully the Lip and Chin of S. Wilgefortis. And those cross-grain'd and knotty Vices, that had before blunted the edge of all the keenest Sermons of Religion, may in one Night, without feeling any pain at all, be quickly hewn down and destroyed by the powerfull Arme and Axe of the Blessed Carpenter Joseph. It was no doubt, at one of these happy seasons of Revelation, "That the Woman that was defouled in Lechery (to give you the words of the

"Festivale) after fell into despair, thinking festiv. fol. 69.

Hell; but she bethought her, how that Children, be they never so wroth, and shew never so great vengeance, how

" lightly they will cease and forgive; wherefore this Wo-

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^{*} I hope the Catholick Reader will pardon me, if I am mistaken in the description of her heard, having never consulted their best Books about her, I mean her PiEures, wherein, possibly, she may be represented with great Whiskers.

"man cryed to Christ, praying him for his Childhood to have mercy upon her, and anon she heard a voice on high in the Air, which said, Thy Trespass is forgiven Thee. And I would sain know, what Protestant ever had the wit, to make use of so melting a Topick, to move the great God to forgiveness? Alas! how weak and feeble would our Moral Arguments be, to prevail with a sinner inslamed with unchast desires, to slight that temptation which offers them present satisfaction? but in this Church we hear of a lasci-

Cafarius Dialog. dift. 7 cap. 33. & Genoni Chronicon, p. 214.

wious Nun, going upon such an appointed meeting out of her Convent, that was stopt at every Door she tryed to go out at, by a Crucifix that opposed her pas-

fage; who thereupon falling down before the Image of the Bl. Virgin, to beg her pardon, the Image struck her a good Box on the Ear, saying, Whither, fool, would you go? Get you into your lodging: and the effect was quick and powerfull; she was preserved from the sin, and never tempted any more: Here is sudden dispatch; One Box o'th' Ear, doing that which a long course of Prayer and Fasting and Mortification, perhaps, would scarce have effected. Neither does this compassionate Lady always deal with so much severity, or testisse so much displeasure, as this Example seems to express. Sometimes she has sweetly courted sinners, and done the same in a more loving way. That Man found it so, who having very bad inclinations to-

found it so, who having very bad inclinations to-wards his Master's Wise; the Bl. Virgin appeared to him, as he was going on Horseback from a Church, where he had been paying her some Devotions; she laid hold on his Bridle, and asked him, whether he liked her Countenance? he answered that he never saw any one fairer: Then replyed she, would it suffice thee, if thou couldest have me for thy Wise? Any King, quoth he, might be judged happy in so fair a Consort. The Bl Virgin made Answer; then I will be thy Wise, come near and kiss me: And she compelled him, and said: This is an earnest of our Nuptials, which shall be consummated such a Day in the pre-

fence

fence of my Son: by which expression he knew that she was the Mother of our Lord; and from that Hour he was perfectly delivered from the aforesaid temptation. Here is a comfortable way, by a chast Kiss of the Bl. Virgin, to be rid

for ever of unchast thoughts.

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This gives me also farther occasion, to congratulate those great finners, who finding no comfort in our fullen way, where, after Men have finned, ferious thoughts and hearty forrow, and unfeigned repentance are indiffenfably required, before we can promise them the forgiveness of their sins, have fled into the bosome of Holy Church. Those Men had a bleffed time of it, you'll fay, who once found it as easie to be made good, as to drink; as those Vide S. Bernardi. Souldiers did, who upon drinking S. Ber-(inter ejus opera) nard's Ale, which he called the Potion of lib. 1. cap. 11. Souls, were immediately converted; fuch

powerfull Liquor, I think, the Church does not now pretend to have; but however, if it be now as kind and good natur'd as heretofore, the same Revelations that have created Saints out of nothing, may also bid fair to make such sinners happy after Death, whose good actions were next door to nothing while they lived. For are not these three (to name no more) comfortable stories, that heretofore were preached to the People?

"A Woman of evil living dyed, who had never Festivale.

"done a good deed in her Life, but onely found

fol. 81. " a Candle to burn before our Lady: when she was dead, Fiends came to her, and took her Soul; and " when they were going, there came two Angels and rebuked "the Fiends, why they were so bold to take the Soul with-" out doom; then faid they, there needeth none, she did ne-" ver a good deed. Then faid they, take and bring the Soul " before our Lady, and so they did. But when it was found "that she did never a good deed, she must needs go to Hell: "Then faid our Lady, she found a Candle brennyng before

" me, and was ever her will while she lived, and therefore I " will be kind to her, as she was to me, and bad an Angel N 3

"take a great Serge (Torch) and light it, and set it before her in Hell; and our Lady charged and commanded, that there should no Fiend come there-nye, but let it stand brennyng for evermore, to comfort all that been in Hell: Then said the Fiends, they had lever leve the Soul, than doe so: Then bad our Lady take the Soul, and bear it to the Body again, and so they did: and when she was alive, she bethought her on her streight doom there as she was, and went and shrove her to a Priest, and lived long after, and she amended her life, and was ever after a good Wo-

" man, and an holy.

Neither is this second, any whit short of the former, which the same Book gives us. "A wicked Festiv. fol. 131. "Emperour dying, a Legion of Fiends went "to fetch his Soul, and coming by a Hermits Cell, made a " great noise; who opening a Window, asked one of them " that came behind, in the name of God, what they were: "He faid, Fiends that were fent to the Emperour that was dead, to look if they might have him for their reward: "Then the Hermit commanded him to come again to him, " to know how he sped; and he did so; and said, his sins " were laid in the Balance, and he was nigh overcomen; then " came the brennynge Deken Laurence, and laid a great Pot " in the Balance, and it drew up all together: This Pot was " a great Chalice, that the Emperour made to worship Saint "Laurence withall. [The Reader may see a story just like this, of one good work of a Priest, laid in the Balance against a Multitude of his Sins, and weighing Capgr. fol. 78. them all down, in the Life of S. Henry the Hermit, in Capgrave.] Is not that also very comfortable, which the same pious Book in another place gives us? "S. Brandon, as he failed on the Sea, faw

"Ging before him that lay in the Water, and often bette him in the face, and he asked him in God's Name what he was.

"He arswered, I am Judas, God's Traytor, that have this place of God's great grace and courtese; for it refresh-

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"eth me of the great heat I fuffer within me, and for no " merit that ever I did deserve. Then faid S. Brandon, why hast thou that Stone under thee, and wherefore doth " that beat thee on the face ? Then faid he, I laid this Stone " in an High-way, thereas the common People should go, and they were eased thereby, and this is the cause that " I am eased thereby now: This Cloth was not mine own, "that doth me this refreshing now; but and if it had been " mine own, it should have refreshed me much the more, " for I gave it unto a poor Man: Then faid Brandon, how "long hast thou this ease and refreshing? Then said he, " every Saturday from Even-fong till Even-fong on the Mor-" row be done and from Christmas-day till the Twelfth-day; and from Easter-day till Whit-Sunday; and on our Ladie, "Assumption and Candlemass-day. Then Brandon thanked "God, that he is so mercifull and gratious in all things. And is it not a consideration full of comfort, that the Charity even of Judas, in giving a poor Man what was not his own, should meet with such a reward? That his reward would have been much greater, had it been his own, is an Argument to Men to be just as well as charitable; but that he was rewarded however, seems to me to be a good gratious encouragement to filching and stealing, in order to

But now, to be just on all sides, I cannot but observe one thing farther, wherein apparently they have the disadvantage (I do not say of our Church, but) of our Enthusiasts. For the Devotions and Belief of our Men are agreeable, and all of a piece, that is, raised and improved non-sense and solved in the But alas! among them, the Mantle of those Elijahs that made the Lessons on their Saints, never fell into the hands of the Makers of their Prayers, nor any jot of their Spirit seems to be upon them. For it's plain, there can be nothing more luscious food than what is presented to us in the Legend, but the Prayers that should spiritually improve them, are generally very dull and insipid. For, to instance in S. Katherine; was there ever a more dull descant upon such

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a Subject, as her being carried by Angels to be buried on the top of Mount Sinai, than to pray, that we, by her Merits and Intercession, may come to the Mount, which is Christ? And could the Romance of S. Denys, raise their requests to no higher a strain, than such general desires, that we may imitate him, by despising prosperity, and not fearing adversity? Or that of Hippolytus his being drawn to death by wild Horses, than, that his venerable solemnity may increase both Devotion and Salvation? If our Men had been in their place, and had felt their Devotions flagging and finking in this manner; we should have heard, to be sure, of their keeping Days, to humble themselves for the loss of such pretions opportunities, and for not thriving under fuch fatning dispensations, bewailing their unthankfulness for Katherine mercies, and Christopher mercies, and bemoaning their barrenness under them.

De S. Thoma Archiep. Cantuar.

Of S. Thomas Arch-bishop of Canterbury.

Hora sec.

us. Sarum.

Antiphona.

T u per Thoma sanguinem quem pro te impendit.

Br that same bloud Thomas for thee expended,

Fac nos Christe scandere quo Thomas ascendit.

Christ raise us thither, whither be's ascended.

Vers. Gloria & honore coronâsti eum, Domine. Vers. With glory and honour, thou hast crowned him, O Lord.

per opera manuum tuarum. Anf. And hast placed him over the works of thine bands.

Oremus.

Oremus.

Let us pray.

Ibid. & Brev. Rom. 29 Decem.

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Eus, pro cujus Ecclesia gloriofus Martyr & Pontifex Thomas gladiis impiorum occubuit, præsta quæsumus, ut omnes qui ejus implorant auxilium, petitionis fuæ falutarem consequantur effectum.

Per Christum, &c.

ODD, fcz whole Church the glozious Waripz and Bishop Thomas was flain by the Swords of wicked Wen ; grant we befach that, that all they who imploze his belp, map obtain the faving eff at of their wetttions.

Through Christ, &c.

Brev. Sarum in Translat. Thomæ 7 Julii.

Eus, qui nobis Translationem B. Thoma Martyris tui atque Pontificis celebrare concedis; te supplices exoramus, ut ejus meritis & precibus à vitiis ad virtutes, & à carcere transferamur ad regnum.

Ibid. TEsu Christe per Thomæ vulnera Quæ nos ligant relaxa scelera, Ne captivos ferant ad infera,

Hostis, mundus, vel carnis opera. Per te Thoma, post lævæ mu-

Amplexatur nos Dei dextera.

GDD, who givest us leave to celebrate the Translation of S. Thomas thy Wartyz and Bishop; we humbly befach thæ, that by his Werits and Papers, we may be translated from vice to bertues, and from the Pais son to the Kingdom.

DY blest S. Thomas wounds D O Fesu please, Sins cruel Chains which bind us to release; Lest World, or Flesh, or Devilour [worn Foe, Hurry our Captive Souls to Hell below. Let Gifts of God's left hand, O Thomas, grace us, And then, by thee, may his right hand embrace us. Ibid.

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NEW Miracles make NTOvis fulget Thomas miraculis, Thomas Chine. The Gelt with Members maf-Membrisdonat castratos masculis. culine Ornat visu privatos oculis, By him are bleft; the blind with Eyes. Mundat lepræ conspersos ma-He the foul Lepers purifies, culis, Solvit mortis ligatos vin- And the hard knot of death unties.

NOTES.

THE Breviaty of Sarum, in the First Lesson on the Translation of Thomas, says, "That Pope Honorius III." granted such Indulgences, to those that came Yearly to "solemnize his Translation, as we never remember any Popes in sormer times to have afforded. Which seems to me to give great suspicion, that Thomas was more the Pope's Martyr than Christ's: for else he might have sound fitter occasions for these liberal grants, from those many famous Sufferers for Christ, who made a more glorious confession of him, than ever Thomas did.

But to make the evidence of this undoubted, and to shew in this instance, not onely the Absurdity, but Impiety of the foregoing Devotions, it will be requisite to give as short an Account of this story as I can; by presenting the Reader (out of their own Authors, especially Baronius) with the sirst occasion of the Quarrel betwixt him and his Prince; to what height the Contest was afterward carried; the many Mediations for agreement, and the cause of their being unsuccessful; and the Conclusion of all in the death of this Prelate, whom (as the Prayer told us) they would make a glorious Martyr. And when all this is done, we shall find, I believe, more of a Rebel in him than a Saint, and see the most extravagant abuse in the Pope of a pretended power to Canonize,

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ke a find, e the er to nize, Canonize, that ever was. For the first: 1. The occasion of the Quarrel between him and King Henry the Second; Neubrigenfis, who lived at this very time, tells us exprefly. test between them arose Super prerogativa Ordinis Clericalis, about the Prerogatives of Clergy-men. For the King being busied

I. The occasion of the Quarrel.

that the Con-

Neubrig. de reb. Angl. 1. 2. cap. 16.

about the Affairs of the Realm, and commanding Malefactors, without any difference, to be extirpated it was intimated to him by the Judges, that many Thefts, Rapines, Homicides, against the publick Discipline, were committed by the Clergy, whom the vigour of Common Laws was not permitted to reach. Barenius acknowledges, that a Priest that had committed Murther, was thrust in-Baron. Annal. ad to a Monastery, after he was degraded, but An. 1163. p. 482.

Thomas would not deliver him to the Secular

Courts. But Neubrigensis says, that it was declared to the King, that more than a Hundred Murthers were committed by the Clergy of England. Thus also the Neubrig. Ibid. rife of the Quarrel is represented by the Bi-

shops and Clergy of the Province of Canterbury, in their Letters to the Pope. "That the King find-

Baron. ad an. " ing the Peace of his Kingdom much moles-1167. p. 546. " ted, by the outragious excesses of some in-

" folent Clerks, he referred their Crimes to the Bishops, the " Judges of the Church, that one Sword might affift another; " but the Bishops persisted in this judgment, that Murther, "and any other like Crime, should onely be punisht in the "Clergy by Degradation; the King on the other fide being " of Opinion, that this punishment did not condignly answer " the Offence; neither was it sufficient provision for main-"taining Peace, if a Reader, or Acoluthus, killing a Man

" famous for Religion or Dignity, should escape onely with "the loss of his Order. Now I dare appeal to any honest Turk or Heathen, whether in this first occasion of contending, the King had not apparently more of the zeal of a Saint in him, than the Arch-Bishop. For did ever any

Saint

Saint before this, put in for an exemption of any Men from

Death in the case of Murther? Can there be any pretence

that their punishment should be less than that of others, who

committing the same enormous Crimes, yet deserve less favour because they must needs sin with greater malice, and by the example of their Vices do greater mischief? If I have spoken evil, says our Saviour himself, bear witness of the evil. He was onely concerned, that he might not be smitten when he was innocent; but if any plain proof, either of his faying, or doing wickedly, could have been brought against him, no doubt he would have made no exception against any legal Court that had tryed him, though it had been any than that of Gaiaphas. I once read indeed of an Apostle of his that appealed to Casar, but of none in any case that ever appealed from him. dare fay, no true Martyr among the Primitive Bishops, would have defired for any Priest under him, that had been a Thief, or a Murtherer, that he might have had the benefit Neubrigensis in this case, speaks not so much. of his Clergy.

Qui bomo magis Politicus fuit, quam monachum, aut clericum, aut bonum Christianum decuit. Stapleton de 3 Thomis. p. 26.

like a Politician (as Stapleton would traduce him) as like a good Man that was sensible of the mischief of such exemptions, when he expresses himfelf thus. "The Bishops whilst they " are watchfull rather to defend the

"Liberties and Dignities of the Clergy, than to correct " and cut off their Vices, think they do God and the Church "good fervice, when they defend the wicked Clergy against "the publick Discipine, whom according to the Duty of their "Office, they have either no mind or neg-Neubrig. loc. citat. " lect to restrain with the vigour of Cano-"nical censure; whence it comes to pass, that Clergy-men, "who being called into the Lord's Lot, ought in Life and " Doctrine to shine upon Earth, as Stars placed in the Fir-" mament of Heaven, taking Licence and Liberty, through "impunity, to do whatsoever they please, reverence nei-

"ther God, whose Judgment seems to linger, nor Men that

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" are in Authority; when the Episcopal care about them languishes, and the Prerogative of their Holy Order shall

" exempt them from Secular Jurisdiction.

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2. Proceed we to show, to what height 2. To what height the the Contest was carried, after this begin-Quarrel was carried. The King being vexed at these Reports, demands of the Arch-Bishop, that such of the wicked Clergy, after the inflicting Canonical Baron. Ibid. Penance, might be delivered to the Secular p. 482. Court; which he refused to grant: whereupon the King, being very angry, asked him and the rest of the Prelates, whether they would observe his Regal Customs, observed by Arch-Bishops and Bishops, private and privileged Persons, in his Grand-father's time: to which Thomas answered, that he would, Salvo ordine suo, saving his Order; onely Hilary Bishop of Chichester said, he would observe them, bona fide, without that refervation. The King told Thomas that his Answer was captious, and required him to promise absolutely without any addition, which he refused. The Pope, being advertised of all these proceedings by Thomas, wrote Letters to the Bishops, that by virtue of their Canonical obedience to the See of Rome, they should not attempt any thing against the Ecclesiastical Liberty, nor engage themselves in any Promise or Oath, save that which Bishops use to make to their Kings; and that if they had promised any thing of that kind to him they should not observe

Church.

After this was a Meeting at Clarendon of the King, Bishops, and Lords of the Realm, where the Ancient Custome were produced, and Thomas having made a promise at Oxford, to change the words that offended the King, was then challenged with his promise, which at first he resused to perform; but after by the vehement urging of some Bishops and Nobles, that he would not too stifly oppose the King, declaring the danger of it, he was persuaded to give his consent, Bona side, to observe

but revoke it, and reconcile themselves to God and the

the Regal Customs, and swore to it as the rest did; but yet refused to set his Seal to it. This Oath very much troubled him after the taking of it, being sensible how the Ecclesiastical Liberties were invaded by it, and he resolves, as his Penance, to desist from the Exercise of his Priestly Office. But the Pope quickly absolves him from his Oath, requiring Him not to forbear Celebrating Mass upon this account.

But the King upon his Refusal to Seal the Writing, was more incensed, sought by his Messengers to the Pope to hinder him from being his Legat, which usually was bestowed upon the Arch-Bishop of Canterbury, and to confer it on the Arch-Bishop of York, and to persuade the Pope to confirm the Customs of Clarendon. The Pope grants his request as to the Arch-bishop of York, but resuses to confirm the other: and writes to Thomas to behave himself prudently, and discreetly, and yieldingly to the King, and to do all to sweeten him, and regain his favour, that was consistent with the honesty of his Ecclesiastical Or-

der. But the next news we hear of him is, that pag. 490. he is endeavouring to fly into France without his

leave, though driven back at Sea by cross Winds. He is fommoned to a Parliament at Northampton, by the King: There in the Morning before the Meeting, he caused the Mais to begin with the words proper to S. Steven's Day, (though it was not his day) Princes fate, and spake against me, &c. [a good beginning to sweeten the King.] When he was called to give his answer to the charges against him. he declined the judgment of the Court, appealed to the Pope, and so departed; who as he withdrew, was followed with the cries of those that called him Traytor. The Bishop of Chichester told him plainly, You were sometimes our Arch-Bishop, whom we were bound to obey; but, because you have sworn Fidelity to our Lord the King, and to keep the Customs which he requires, and you endeavour to destroy them, though tending to his Worldly Dignity and Honour; we therefore pronounce you guilty of Perjury, and we are not bound any longer to obey a Perjured Arch-Bishop.

Thomas,

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Thomas, after this, presently hies over into Flanders, and the King seizes his Revenues, and makes severe Laws against all persons that should hold any correspondence with him, or receive any Letters of Interdict from him; all which the Pope by his contrary Letters did abrogate: As he did also most of those Customs established at Clarendon, which when Thomas appeared at Rome, were produced and read before the Pope in the Consistory: They were 16 in Number, some of which he tolerated, but said p. 499. none of them were good: those which he condemned were these that follow, (which I think no body besides the Pope can find sault with: but no wonder that he did, when they plainly checkt his growing Usurpations over the Rights of our Princes.)

1. Controversies concerning the advowson and presentation of Churches, shall be heard and determined in the King's

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2. Clerks cited and accused upon any Cause, being summoned to the King's Court, shall appear and answer before the said Court; so as the King's Bench shall send into the Court of H. Church, to see upon what ground the cause shall be there handled, and if the Clerk be convicted, or do confess, the Church ought not any longer to defend him.

3. Arch-Bishops, Bishops and other Persons of the Kingdom, shall not depart the Realm without the King's leave; and if they will depart, they shall give security, if the King demands it, that neither in their going, staying, or coming back, they will seek the hurt or Damage of the King or his

Kingdoms.

4. No Man that holds of the King in capite, nor any of his Houshold-servants shall be excommunicated, or their Lands interdicted, unless the King or his Chief Justice be made acquainted with it, that he may determine right concerning him; whereby such things as belong to the King's Court, may there be determined; and what belongs to the Ecclesiastical Court, may be returned thither, and there ended.

5. Touching

5. Touching Appeals, Men ought to proceed from the Arch-Deacon to the Bishop, from the Bishop to the Arch-Bishop, and from him, if he fail to execute Justice, to the King in the last place, that by his commandment the Controversie may be determined in the Arch-Bishops Court; so as they shall not proceed any farther, without the King's affent.

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6. Any Person of City, Castle, Borough, or the King's Demesne Manor, being cited by the Arch-Deacon or Bishop for any crime wherein he is bound to answer him, and will not satisfie him upon the citations, it shall be lawfull to subject him to interdiction, but not to excommunicate him, before the King's Chief Officer of the Place be acquainted with it, that he may adjudge the Offender to make satisfaction, wherein if the King's Officer be defaulty, he shall fall into the King's mercy, and then the Bishop may after punish the

accused with Ecclesiastical censures.

7. When an Arch-Bishoprick, Bishoprick, Abbacy, or Priory of the King's Dominions shall fall void, it ought to be in his Majesty's hand, and he shall receive all those Rents and Revenues, as those of his own Royal Demeans; and when the time cometh to take care to fill the Church, the King ought to Summon the Chief Persons of the Church, and the Election ought to be made in his Chapel by his Royal asfent, and by the Counsel of such Persons belonging to His Majesty, whom he shall call about that affair; and there the Person Elected, shall do his homage and fealty to our Lord the King, as his Liege Lord, of Life member and earthly honour, faving his Order, before he be confecrated.

8. Pleas about Debts, which are grounded upon Oath, as well as those which are without Oath, shall be handled in

the King's Court.

These are the most material Articles he condemned, to

omit the reft.

The next Day Thomas refigned up his Arch-Bishoprick to the Pope, acknowledging his entrance into it not to have be en Canonical, but by intrusion, and the Pope restored him again to it.

The King also publishes new Constitutions Ibid. pag. 502. in Normandy, the fumm of them was: To punish them as Traytors, who carried into England the Pope's or the Arch-bishop's Mandate, containing the Interdict of Christianity. To imprison those Clerks that passed the Seas, or returned into England without the King's, or his Justices Letters. That none should appeal to the Pope, or Arch-bishop. That no Plea be held by their command, nor their Mandates be received in England, nor any Mandate of Clerk or Lay-man be carried to them, upon pain of Imprisonment. That if any defended their Sentences of Interdiction, they and their whole Kindred should be banished, and their Chattels confiscated. That Clerks that had Rents in England, and did not return into England to their Rents within three Months time, their Rents should be seized into the King's hand. That Peter's Pence should not be paid to the See of Rome, but be gathered and disburfed at the King's Commandment, &c.

Thus we see matters carried very high, but the heats were still increased, when the Pope, the better to raise Thomas above his adversaries, and humble them, made him Legat over all England, excepting onely the Province of York, and required by his Mandate delivered to the Bishop of London, that those who had received by the King's Commandment the Revenues of the Church of Canterbury, should within two Months make restitution, or be anathematized; and that Peter's Pence should be gathered, and delivered to such as he should

appoint.

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And here it may not be amis, before I proceed farther, to observe, how much Pride and strange Insolence Thomas expressed in this quarrel; (much of which was the effect of his own temper, but more increased by the Pope's forward backing of him and animating him against his Prince) which appears by his own Letters, and the account others give of him.

In his Letter to the King, he speaks with such sawciness as is unbecoming a Subject, and such filly reasoning as is un-

worthy a Divine. " Expecting I have expected, Baron. ad an. "that the Lord would look upon you, and that 1166. p. 524. " being converted, you would doe Penance, "departing from your perverse ways (an humble style for a "fubject) — Bishops, whatsoever they are, though as Men "they doe amis, yet if they fall not from the Faith, they " neither can nor ought to be cenfured by the fecular Pow-" er. — Who maketh question, but that Christ's Priests are "the Masters and Fathers of Kings and Princes, and all the " faithfull; that it is a point of madness for a Son, or Scho-" lar to endeavour to subject his Father or Master to him, and with unjust Obligations to reduce him under his rule, by whom he ought to believe that he may be bound and " loofed(*), not onely on Earth, but in Heaven also: (a learned argument, as if Alexander had nothing to doe to order Aristotle, if he had been a Traytor, because he was his Ma-"Yield therefore speedily with all humility, and all manner of satisfaction. It is written (**) that " none ought to judge the Priests but the Church, nor doth "it belong to Temporal Laws to sentence them. Christian "Princes were wont to obey the Orders of the Church, " not to advance their power before them, to humble their "Heads to the Bishops, not to judge them, &c.

(*) These are the words of Pope Gregory VII. a great Oracle no doubt with Thomas, which are cited, Decret. distinct. 96. c. 9. Quis dubitet, and just such a doughty argument, of another Pope, you find in the same Distinc. c. 7. Satis evidenter oftenditur à seculari potestate nec ligari prorsus nec solvi posse Pontiscem, quem constat à pio Principe Constantino Deum appellatum, nec posse Deum ab hominibus judicari manifestum est: which words, if he spake any such (as may well be doubted, since Eusebius says nothing of it, who was present in that Council where they are pretended to be spoken) are falsly attributed to the Pope, since the Gloss consesses that he spoke them to all the Clergy, Omnes Clericos Deos appellasse; and adds, Secundum hanc rationem nec ab Episcopo possent judicari Clerici.

(**) A fine Saint this is who quotes the words of Pope Gelasius, (Decret. distinct. 96. c. 12.) as if they were Scripture; he may deserve to be called the Pope's Martyr, whose sayings are as sacred with him as the Bible.

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And in his Letters to the Bishops of his Province, he begins thus. " Most Beloved "Brethren, Why rife ye not with me against the Malig-" nants? Why stand ye not with me against the Workers " of Iniquity? - He tells them, that he had enough, and " too much forborn the King of England; - That having " indeavoured to recall him from his perverse purpose, it was now dangerous and intolerable to leave his and his "Officers great excesses against the Church of God and Ec-" clesiastical Persons (a) unpunished; after Invocation "therefore of the Holy Ghost, he condemns and declares "void the Customs of Clarendon, and excommunicates all "Observers, Counsellors, Assistants and Defenders of the " fame, and absolves the Bishops from the Promise they had " made to observe them, and excommunicates several Per-" fons by name, and writes Letters to the Pope, to certifie " him what he had done, wherein he complains of the King, " that he grew worse and worse, and threatens that he would " fhortly pronounce against him the Sentence of Excommuinication; telling the Pope, We have not yet pronounced " our Sentence against the King's Person, but are likely to " do it, unless he repent, and by what we have done embra-" ceth Discipline.

(a) In a Letter to the Bishop of Hereford, he had the insolence to say, That Christ was again judged before the Tribunal of a Prince: reflecting upon the Charges laid against him: Baron. Ibid. p. 509.

In his Letters to William, Cardinal of Papia, (who with Oddo were fent as Legats to compose matters) he tells him, That all Mens

Baron. ad an. 1168. p. 562.

eyes were upon them, expecting the Conclusion of this negotiation, according to which, the insolency of Princes will
exalt its horns, or (as it deserves) be suppressed, and, would
to God, by your coming, it may rather sustain loss than recover strength.

In another to the Pope, he complains of the Bishops, that they gave Horns to the Sinner, meaning the King.

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All which expressions do tell us, that Thomas was a Man after the Pope's own heart, the fittest Instrument he could ever meet with by his pride and stubbornness, to carry on his design of bringing the Power of the Empire, and the Kingdoms about him under the flavery of the Papacy. And therefore we need not marvel, that when upon his refignation of his Arch-bishoprick to the Pope, some of the Cardi-

nals were of opinion, that by the Election of ano-Baron, ad ther Bishop the King might be appealed, and an. 1664. Thomas otherwise provided for; the Pope rather pag. 501. chose to follow their Counsels, who told him, that if Thomas his cause were maintained, he would be a pattern to others in like case for resisting Princes (a fine design for the pretended Vicar of Christ to drive on) but if he were suffered to fall, all other Bishops would fall after him, and none for the future dare to resist the Power of wilfull Princes, whereby the state of the Catholick Church would stagger, and the Pope's Authority perish.

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And now he having given us fuch an abundant discovery of his own temper, we may the better credit the reports of

others concerning him, which I shall now produce.

The Bishops that came on an Embassy to Rome, accuse Thomas before the Pope of immoderation and Baron. imprudence, and adhering too much to his Ibid. p. 498. own Counfels, his disturbing the Tranquillity of the Church, and Devotion towards the King.

The Bishops and Clergy of his own Province in their Letters, both to him and the Pope, make the like complaints. In

those to him they tell him, That they had great Ibid.p.541. hopes, when they heard that he gave himself to Reading, Prayers and Fasting, &c. That

things would tend to a peaceable reconciliation; but their hopes were dashed, when they heard he had fent a commination, wherein, passing by all salutation, he rigorously menaced Interdiction or Excommunication to be pronounced against him. - " They defire him, that setting threatnings "aside, he would imbrace patience and humility, that he " would Man ld eon his King-And signa-Cardif anoand rather , that attern gn for re suf-

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"would commend his cause to the Divine clemency, and "himself to the grace and mercy of his Sovereign. They put him in mind of the favours the King had conferred on him; "the troubles the Church now groaned under; the possibi-" lity, that by his bitter provocations the King might revolt

" from the Pope; They tell bim, they will not fay, the King " has never offended, but confidently pronounce that he is " ready to give fatisfaction to his Holinefs. In their Letters to the Pope, they excuse the King, that not out of any

Ambitious ends or deligns to oppress the Churches Liberties, but for making a firm peace, he

Ibid. p. 547. had fearched and produced the Customs and

Dignities of his Kingdom, "which had been anciently ob-" ferved, and quietly submitted to, by Persons Ecclesiasti-

a cal in the Reigns of former Kings. —If there were any "thing contained in them dangerous to his Soul, or igno-

minious to the Church, he has facredly promifed to Re-" form the same by the Advice and Counsel of the Church

" of his Kingdom. That these Contentions had been long " fince quieted, had it not been for the bitter provocations

" of the Arch bishop, who had threatned the King with " terrible Letters, unbecoming the Devotion of a Father,

" and not favouring at all of the meekness of a Bishop; who

" had excommunicated some of his Majesty's Liegemen and "Intimates, the Chief Peers of the Realm, by whom the

"Counfels and Affairs of the Kingdom were managed, and " this without citing them, or hearing their Defence; they

" instance in the Bishop of Salisbury, whom absent and uncon-" victed, he had suspended from his Office, which they call

" a preposterous and disorderly way of proceeding, &c.

3. Let us now fee the 3d. thing Mediations for agreement, I mentioned, viz. The many Mediand what made them unsucations for agreement, and the cause cessfull. why they were unfuccessfull.

In the Year 1165, there went several Messengers betwixt the King and the Pope, and they had agreed a Meeting, but Thomas persuaded the Pope

Baron. ad an. 1165.

not

not to doe it, unless he were present, infinuating to the Pope the King's cunning and fubrilty, which he was best acquainted with; but the King (knowing the fury of his Spirit) would not confent to a Parlee in his presence, and so the appointment came to nothing.

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I mentioned before two Cardinals, William and Oddo, who were fent by the Pope to compose matters betwixt Baron. ad the King and Arch-bishop. It may be worth the an. 1168. while to take notice of the report they made to the Pope, after they had examined matters. They tell him. that they found the Controversie betwixt the King and Thomas aggravated to a greater height than they could have wished. That the King, and better part of his Followers affirmed, they had evident demonstrations, that Thomas had incenfed the King of France against him, and induced his Cosin, the Earl of Flanders, to fall out with him, and raise the most powerfull War he could against him. That the King offered, that if any Customs were added in his time, contrary to the Ecclefiastical Laws, he would submit them to his Holiness, at his pleasure to be can-

celled.

That they had appointed a Conference, and he somewhile put it off, and at last would meet in no place, but where himfelf appointed. That when he came at last to a Conference, and they exhorted him to behave himself humbly to the King, who had been his fingular Benefactor, he answered, that he had sufficiently humbled himself to the King, saving his honour to God, the Liberty of the Church, the reputation of his own Person, the Possessions of the Churches, and faving the justice due to him and his. - We demanded whether he would submit himself to our judgment, as the King and Bishops had before promised they would do; to which he replyed, that he had received no command from you to that purpose, but if he and his might first be restored, he would then proceed herein, according as he should be commanded by the Apostolick See; and so (fay they) the Conference ended, fince his words neither tended to judgment nor agreement, neither would he by any means enter into the matter; and we by your Authority absolutely forbad the Arch-Bishop (in regard he was restrained by your Letters, and because they solemnly appealed) that he should not attempt any thing to the grievance of the Kingdom, Persons or Churches of the Realm.

But we have a far better account from Oddo, concerning the King, of his inclinations to peace, and Ibid. pag. 579. condescentions in order to it. For when this Cardinal before he departed, feriously dealt with the King, that he would be reconciled to the Arch-Bishop; The King answered him, That for the love he bore to the Pope and Cardinals, he would Permit the Arch-Bishop to return to his See in peace, and dispose of his Church, and what belonged to it: and because there had been long contests about the Customs, he faid, that he and his Children would be contented with those, which it should be made apparent his Ancestors enjoyed, by the Oaths of 100 English-men, a 100 Normans, and 100 Persons of Anjou, and other Places belonging to him: That if this condition displeased the Arch-Bishop, he said he was ready to stand to the Arbitration both of the Bishops of England, and those Beyond-Sea, viz. of Roan, Bayon and Cenomans. And if this did not suffice, he would submit to the judgment of the Pope, with this refervation, that he would not impeach his Childrens right, for during his own life he was contented, the Pope should abrogate what he pleased. That he being farther asked what restitution he would make to the Arch-Bishop and his Adherents, which was due and required of him; his Answer was (fwearing with many and exquisite Oaths) that what he had received, he had bestowed it onely on the Churches. and the Poor.

The same Year the King of France interposed as a Mediaator, and procures a conference betwixt the Ibid. pag. 585. King and Thomas in his Presence. Where Thomas fell down at the King's Feet, saying, I commit the whole cause, whence the difference has risen between us, to

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your discretion, saving the honour of God: Which last words the King was offended with, and faid to the King of France, "Mark, my Lord, this Man, what soever shall dis-" please him, he will say it is contrary to the honour of God, "whereby he will challenge not onely his own, but what be-"longs to me; but that it may appear that I oppose neither "God's honour, nor his, I make this offer. There have " been many Kings of England before me, of greater or " lesser Authority than my self; and there have been before " him, many great and holy men Arch-Bishops of Canter-"bury; whatsoever the more eminent and vertuous of his "Predecessors have done to the least of my Predecessors, let him doe to me, and I shall rest satisfied. Whereupon followed an acclamation on all fides; The King has fufficiently humbled himself. The King of France added; My Lord Arch-Bishop, Will you be greater than holy Men? Will you be better than Peter? What Question make you? (for he remained a while filent) Lo Peace is even at the Door. The Peers of both Kingdoms were so little satisfied with the return he made, that they were all against him; and imputed the want of peace to his arrogance; one Earl openly protesting, that fince the Arch-Bishop resisted the Counsel and Determination of both Kingdoms, he was not worthy hereafter of the affiftance of either; so both Kings took Horse, without faluting the Arch-Bishop; and the Courtiers that were Mediators for peace, at their departure charged him to his face, that he was ever proud, high-minded, wife in his own eyes, a follower of his own will and opinion: adding, that it was a great mischief and damage to the Church, that he was ever made a Governour of it.

The next Year the Pope sent two other Nuncio's, Gratian and Vivian, upon the same pretences of making peace and agreement. (That is, to try again whether the King would be brought to condescend to part with his ancient Rights, for if you observe it, there is no dispute all along whether they had been his Rights or no, but the Pope and Thomas would either persuade or threaten

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end to here is or no, reaten him him out of them, and on their part offer nothing at all towards peace upon any other terms.) These two had an ample Commission to exercise Ecclesiastical severity on the King himself, or Kingdom, or any part of the Realm, as should be expedient for the Church. They had a conference with the King, from which he went very angry, grievoully complaining of the Pope, that he would not vield to him in any thing, and fwore that he would take another course. To whom Gratian replied; Threaten not, my Lard, for we fear no threats, for we belong to such a Court, which hath been accustomed to rule over Emperours and Kings. Many Conferences they had, but all came to nothing, for the Nuncio's would not admit this clause, which he would have inferted in the agreement) saving the dignity of his Kingdom, and the King would not agree without it. And now the Pope begins to thunder and lighten. For this Year he denounces the Sentence of Excommunication against all such as received Investitures or any Ecclesiastical Benefices from the hands of Laymen, unless within 40 days they resigned such Benefices and the Profits of them, into their hands to whom they did appertain: And by two other Nuncio's, Simon Prior of God's Mount, and Bernard de Corilo, he fends his Comminatory Letters, telling him that he refolves no longer to tolerate the hardness of his heart against justice, and the Pope's fafety, not to shut up any longer the mouth of the A. Bishop, but freely permit him to execute his Office, and with the Sword of Ecclefiastical Severity, to revenge the injuries offered himself and his Church. This Embassy came also to nothing, because Thomas still used the old reservations of The Honour of God, and Saving his Order, and the King

The next Year was the last of the Pope's Treating about Thomas with the King; if I may call it Treating, and not rather fending commands to him, by the Arch-Bishop of Roan, the Bishop of Nivers,

Baron. ad an. 1170. p. 606.

stood upon it, to have him observe, what his Predecessors

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and the Bishop of Sens his three Legats. The demands they were to make were such as these. That Thomas should return to his Church, and receive back all the Possessions taken away from it; that those that had been existed for his sake, should be restored to their own; that the King should grant Thomas a full peace in an holy Kiss; and should abolish the wicked Customes, contrary to the Churches Liberty, &c. which things were to be performed in Forty Days time, and if within that time matters were not agreed, they should presently interdict the Province on this side the Seas,

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where the King then remained.

But while these things were transacting, another angry difference arose. For the King declaring that he would have his Son crowned in his life-time, and that it should be performed in Thomas his absence by the Arch-Bishop of York; the Pope fent Letters to that Arch-Bishop, and to the rest of the Bishops, requiring them, upon the peril of losing their Office and Order, not to Crown or Anoint him, while Thomas was in Exile; because that Office onely belonged to the See of Canterbury. Thomas also writ over his Letters forbidding the fame. Upon which the King was fo moved, that he caused the Bishops to take an Oath, not to obey the Constitutions of the Pope and Arch-Bishop, forbidding the fame. Thus the young King was crowned by the Arch-Bishop of York, other Bishops assisting him; and presently after, the faid Arch-Bishop and the rest, were by the Pope suspended from the execution of their Episcopal Function; and the Pope fent threatning Letters to the King to tell him, that if the Peace betwixt him and Thomas was not Baron. ibid. concluded in the prefixed time, he must then exp. 614. pect the same sentence, which he had pronounced against Frederick the Emperour: which so startled him, that he promised his Legate to perform what the Pope commanded. But before the Treaty began with the Legats, Thomas rarely prepared them how to proceed with the King. He tells them, "that they could not easily dif-Baron. ib. "cover the manifold deceipts of that prodigy, and p. 615.

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" therefore whatfoever the King fays, whatfoever shape he puts on, they ought to suspect all as full of deceipt, unce less approved by his deeds: for if he perceive that he can "corrupt you with promises, or terrisie you with threats. " he will forn and contemn you; but if he fee that he can-" not bend you from your purpose, he will counterfeit "fury; first he will swear, then forswear, and change " shapes as Protess did, and at last come to himself; and "then unless it be your fault, thence forward you shall al-" ways be a God to Pharaoh.

And now the Conference begins with the Legats, who brought Thomas along with them; and after many debates. the King with a pleasing Countenance granted Thomas his peace, patiently heard his reproofs, not infifting upon the Customes. And Thomas himself fays, that when he alighted from his Horse to humble himself at the King's feet, he catching the Stirrup (*) of Thomas his Horse, inforced him to get up again. He also wrote into England to the young King concerning the Peace, and required him to restore Thomas and those that belonged to him to all their Possessions.

(*) Matth. Paris fays, the King held his Bridle twice: Cum autem Rex de Archiepiscopus in partem secessissent, bisque discendissent de bis equos ascendissent, bis babenam Archiepiscopi Rex tenuit, quum equum ascendisset. ad an. 1170. pag. 122.

And now before I come to the last particular, concerning the Death of Thomas, I shall a little stop the Reader so long, till I make a short reflection upon the Infolency of

A (hort account of the Progress of the Pope's power.

this pretended Head of the Church; fo I may well call this Pope, because such a power over Kings and Emperours as he challenged and exercised, was in it self plainly Usurpation, having not the least countenance from Christ's example (whose Vicar he pretends to be) who always refused worldly Rule when it was offered him, but never once refifted the Rulers of the World; nor from any grant of his to S. Peter, or any of his Successors, establishing any Tem-

poral Monarchy in the Church. But besides this, I add farther, that this Rowland (call'd Alexander III.) who was the abetter of Thomas in resisting his lawfull Sovereign, was himself an Usurper of the Popedom, and that Ottavian (call'd Victor) was the right Pope. For it was decreed by

Decret. part. 1. distinc.
63. cap. Hadrianus.

the Roman Council under Adrian I. An.
Do. 774. that Charles should have power to choose the Pope, and order the A-

postolick See, and that Arch-bishops and Bishops should receive investiture from him. Which thing was also, after Adrian's example, afterwards con-

cessors for ever in another Roman Synod by Pope Lee VIII. Now according to this Rule of their own Canon Law, the Emperour, together with a Council held at Papia (an. 1160.) did declare Victor to be Pope, against Alexander, who pre-

tended to it. Yet this Intruder is he, who claims Jurifdiction over our King, and exempts the Clergy

Baron. ad from his known Laws and Customs of his Realm, and whose Legat (as you heard) told him, that they belonged to such a Court, as was accustomed to rule over Emperours and Kings. But a Legat of his Predecessor, (if it was not Rowland himself, for he was one of the

cessor, (if it was not Rowland himself, for he was one of the Legates) had like to have lost his Life for asking this saucy Question, From whom had Frederick the Empire, if not from

Baron. Annal. ad patcht him with his Sword for this insolence, if the Emperour had not interposed; and when

the Pope himself had told him of the benefits bestowed on him, having conferred on him the fulness of Dignity and Honour, and the Imperial Crown; Frederick in the Letters answers, that the Empire was his from God alone, by the Election of Princes, and it was a lye, to say that his Crown was a Benefit or Donation from the Pope. The Pope's return was

Baron. ad an.
1158. p. 408.

Beneficium, he meant not feudum but bonum fa-

Etum,

1159. P. 412.

Etum, and that the word contulimus (which he had used cond farcerning his Crown) fignified no more than imposuimus; as the plainly granting that he could not challenge the right of mawas king him Emperour, and that he held the Empire in Fee of tavian him: When the same Pope also a while after, quarrelled with ed by him, for not giving due reverence to S. Peter, . An. and the holy Church of Rome, because, forpower footh, the Emperour in his Letters had fet his he Aown Name before the Pope's, which he interpreted as a piece ld reof insolence, if not arrogance: The Emperour defends himng was felf, and asks him, "Whether Pope Silvester in Constans con-"tine's time, was noted for having any Regalities? "Indeed s Suc-"fays he, by his pious grants, Liberty and Peace was resto-VIII. , the "red to the Church: but what soever your Papacy has, it " obtained it by the Donation of Princes. And indeed we 1160.) may know by the Language of the Popes of old, that the pre-Emperours, not they, were the Rulers. If your piety will Jurifvouchsafe to yield to our suggestion and supplication, was the Clergy Style of Pope Leo I. to Theodosius. Neilealm, ther did Gregory the Great hector Mauthat ritim, though he had made a Law which o rule he did not like, (against receiving Soulredediers in Monasteries, till they were disof the charged from the Wars) and commandfaucy ed the Pope to publish it; his Letter runs t from thus. As for me who speak these things to my Lords, what ad difam I but dust and a worm——He is guilty before Almighty lence, God, who is not pure in all that he says or does to the Most when Serene Lords, (i. e. the Emperours) he calls himself, the red on unworthy Servant of his Piety; after this, he tells him that y and he did not look upon this Law as agreeable to the will of etters Almighty God, yet, fays he, I being subject to command, e Elehave conveyed it through several parts of the Earth; both n was ways therefore I have done my duty, having both yielded oben was

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um fa-Et um, Leo I. Epist. 9. inter Labbei Concil. Tom. 3. P. 1304. an. do. 449'

Gregor. 1. Epist. 62. Lib. 2. in Tom. 5. Concil Labbe. p. 1133.

dience to the Emperour, and also on God's behalf I have declared my opinion. The style of Pope Adrian I. also is far from commanding, when in his Letters to Constantine and Irene,

Epistola inserta Concil. he pleads for the restoring of Images.

Nicen. 2. Add. 2. vid. Concil. I offer to Your Serene Majesties the Tecil. Labbe. Tom. 7. p. 115.

Stimonies of the Scriptures and Fathers

with all humility. Befeeching your clemency with a great

Tois vuelleois

Tois vuelleois

The state of mind, as present upon my bended

Knees, and rolling my self at your footsteps,

I intreat you, &c. [Whence, by the way, I suppose we may safely conclude that the Ce-

remony of kissing the Pope's feet by Kings and Emperours, was not yet come into fashion; a practice derived from that Monster of Men Caligula, who as Seneca tells us, when he gave Pompeius Pennus his Life, stretched out to him his left foot to kiss; against which that Philosopher so severely declames, for changing thus the manners of a free City, into

Seneca.de benefic.l.2.c.12.
Invenit aliquid infra genua
quo libertatem detruderet,
non hoc est civitatem calcare?

a Persian slavery. But our Thomas his Master, Alexander III. was not at all shy to receive the honour, nor a-fraid of the Blasphemy that once attended it: For Baronius relates, that when he came to Mompelier, a

Prince of the Saracens coming before him, kissed his feet; and kneeling down and bowing his head, adored the Pope, as the Holy and Pious God of the Christians; they Baron. ad an. that stood by and saw this, wondered greatly, and they repeated among themselves that of the Prophet, All the Kings of the Earth shall worship him, and all Nations shall serve him.] My last instance shall be in Pope Agatho, who being required by the Emperour to

Concil. Constantinop. 3. Act. 4. Epist. 1. Concil. Labbe. Tom. 6. p. 634, 635.

- * A deo protegenda manfuetudinis vestra.
- * The Latine I am forced to put in the Margin, that every one may trans-

fend three choice Persons to the Synod of Constantinople: The Pope answers thus, According to the most
pious Command of your * Mansuetude
to be protected of God, according to
the obedience we owe, with humble devotion of heart, we have taken care, &c.
Afterwards in the same Epistle,
This, * your Imperial benignity has ex-

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borted me to by your mild command. and our smalness, has obediently fulfilled your command. Alas poor Men! they little dream'd, while they spoke thus humbly, of any fuch Superiority over the Monarchs of the Earth,

flate it better for himfelf. Hoc Imperialis vestra benignitas, clementer jubens hortata eft, & noftra pufillitas quod jussum est obsequenter implevit.

as their Successors have fince claimed; they talk'd, as if they borrowed all their power; and therefore often desire Emperours to command a Council to be called in fuch a place, or to do fuch kindnesses for them: this lowly courting of their favour plainly argues, that if the comparison of the two Luminaries had been made in their days, they could have been contented with the place of the Moon in the Firmament, and not with Innocent the III. (*) have afferted themselves to be the Greater Light of the (*) Decret. 1. 1. two. How undefervedly alas! did Gregory tit. 33. c. 6. and Leo (the first of each Name) bear the

Title of Great: Let it rather be given to our Alexander; who bravely trod upon the Neck of Frederick at Venice (whatfoever Baronius pleads to the contrary *, when fo many good Authors attest it) adding those words of the Pfalm, Super aspidem & basiliscum, &c. Thou shalt tread upon the Lion and Adder, the young Lion and the Dragon shalt thou trample under Feet: Give it to Ca-

* Baron. ad an. 1177. p. 704.

Pl. 91. 13.

lestine III. who sitting in his Pontifical Chair, and holding the Imperial Crown between his Feet, the Emperour bending down his Head, received

Baron. ad an. 1191. p. 810.

the Crown from the Feet of this Pope; who immediately kicked it off with his Foot, and cast it to the ground; hereby giving him to understand, (as Baronius adds) that the Pope could at his pleasure give, keep, preferve, or take away the Empire, if he faw cause: and if the gloss upon the Canon speak his sense, Gloff. in Decret. diftinc.

a small cause will serve the turn to lay him aside: For asking this Question:

40. cap. 6. si papa.

For what fault may an Emperour be deposed? The an-

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fwer is, For any, if he be incorrigible, and therefore he may be deposed, if he be less profitable. The World you see is finely mended with these Men; and such poor Kings as ours, must not take it ill, if now they be called the Pope's Vasials and

* M. Paris ad an. 1253. p. 872. Nonne Rex Anglorum noster est Vassallus, & ut plus dicam mancipium? Slaves *, and be used so; be whipt and beaten for their faults, as we shall see our K. Henry was. If any of them should be so hardy, as not to tremble at his terrible sentence

of Excommunication, he has other ways to humble them; (unknown to former Popes I mentioned) for every King ought to think it honourable to be his Executioner; and though his own Ambition do not tempt him, nor any injuries against himself provoke him, to invade the Dominions of his neighbour Prince; yet the Pope can oblige him to it, as Innocent the III. did Philip of France, to expell K. John out of his Kingdom, by bidding him, In remissionem suorum peccaminum hunc laborem assumere, as M. Paris

M. Paris ad an. 1212. tells us, Undertake it for the remission of his sins. [A pretty way, by committed new sins, to get pardon for his old ones]

And we need not wonder at any of these things; for Eras.

mus tells us in his days, these were Moot Points, and disputed Pro and Con in the Schools;

Eras. Annot. N. Test.

in 1 Tim. 1. v. 6.

Whether the Pope could abrogate that,

which was decreed by the Apostles wri-

"tings, or determine that which was contrary to the Evangelical Doctrine, or make a new Article in the Creed.

"Whether he has greater power than S. Peter, or onely equal. Whether he can command Angels. Whether he

"can wholly take away Purgatory. Whether he be a meer

"Man, or as God, participates both Natures with Christ:
"Whether he be not more mercifull than Christ was:

"fince we do not read that he ever recalled any from the pains of Purgatory, &c. He spake this sense very plainly,

* Cited in the gloss upon the Premium of the Clementines. who called the Pope the Worlds wonder *; and added,

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Nec Deus es nec homo, sed Neuter es inter utrumque.

That is,

To call thee God, or Man, I'm loth, Thou'rt something Neither between both.

It may be some may look upon much of this I have now faid, as the flattering expressions onely of foolish Parasites; who always fawn upon those that have got Power into their hands; like that profane interpretation a Jesuite gives of our Saviour's words, Seek ye first the Kingdom of God, &c. The Church, Silvester Petra Santia adv. Molinei Epift. Tays he, has studiously preserved God's cap. 8. Kingdom, and it has fallen out happily, that she has found that Oracle verified, Seek ye first, &c. and all these things shall be added unto you. For God has also bestowed upon her the Kingdoms of the World. But, believe it, the Popes have given sufficient occasion for them, if we consider either what they challenge to themselves. when they show the greatest respect to Princes; or the Ceremonies of state and honour, which by setled practice is ufed towards themselves. One of the greatest respects they show to Princes is, the presenting them with a consecrated Sword: which when it is done, by Pope Sixtus the IVth's order, these words are said; This pontifical Sword denotes the highest temporal power, conferred by Sacrar. Ceremoniar. Christ upon the Pope his Vicar on Earth; lib. 1. fett. 7. f. 36. according to that, All Power is given to me in Heaven and on Earth; and in another place. He shall reign from Sea to Sea, and from the River to the ends of the Earth. The Ceremonies also of the Pope's state are such as plainly speak the same. "When the Pope makes a Fealt, if a King be present, he sits at the Table below the Sacr. Ceremon. "First Cardinal Bishop. The Emperour or lib. 1. f. 19. " King bring in Water to wash the Pope's.

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" hands. The most noble Prince carries the Ibid. f. 20. " first Dish, whether he be the Emperour, or When the Emperour comes to Rome to " be crowned, as foon as he comes in fight of the " Pope, uncovering his Head, he venerates him, his Knee " touching the ground; when he approaches farther to the " steps of his Seat, he bends the Knee; and after this he comes to the Pope's feet, and devoutly kisses them in reverence to our Saviour: the Pope chearfully looking up-" on the Emperour, receives Him to kiss his Hand and "Mouth. Then the Emperour again bending the Knee of-" fers a Summe of Gold, at the Pope's Feet. An Empress " is admitted to kifs his Feet and Hand; a King to kifs his "Hand and Mouth; all other Prelates and Nobles belon-" ging to the Emperour to kiss his Foot onely. (Quite contrary to what was practifed of old, for when Charles was crowned by Leo IIId. Baronius acknowledges that the Pope met him at Numentum, and there received him with great veneration: but several other Historians tell us, that Leo crowned and adored Charles the Great.) " The Uspergenfis, Tri-" Pope gives reverence to no Mortal Man, themius, Oc. " by manifest rising up from his Seat, or by ad an. 801. " bowing his Head, or uncovering it: indeed, " after he has received the Roman Emperour to the kifs of " his Foot and Hand fitting, he rifes a little, Sacr. Cerem. 1.3. " receiving him gratiously to the kiss of his fec. I. cap. 2. " Mouth, with a mutual embrace of charity: " and he does sometimes the same to great Kings; but all "other Princes and Prelates; he receives them to kiss his " Mouth, not rifing up, but fitting. When the Pope is going to be crowned, the Lay-person "that is the most Noble, though it be the Sacr. Cerem. l.1. "Emperour, or a King, carries up the train fec. 2. f. 12. " of his Garment. (Pluvialis) After this,

when he goes the Procession, and gets on Horseback,

Ibid. fol. 17.

the Chief Prince that is present, though he

be King or Emperour, holds the Stirrup of

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"the Pope's Horse, and leads his Horse by the Bridle a little way. If there be two Kings present, the greater holds "the Bridle on the right-side, the Lesser on the left. But " if the Pope does not go on Horseback, but in a Chair, four " of the chiefest Princes, although the Emperour be among " them, ought to carry the Chair, with the Pope in it, a little "way, in honour of our Saviour Jesus Christ. This stale pretence of the Honour of Christ (which our Thomas wore thread-bare) is extremely abfurd here, and it had been more agreeable to have faid, in contempt of him: For the Ceremonial tells us a little before, that in this Procession, the Sa-

crament is carried upon a white Horse, having at his Neck a well founding Bell, which Horse is led by a Servant of the Sacrift. If this be done in honour of our Saviour, Why does not the Emperour or King rather lead that Horse by the Bri-

Ibid. f. 16. Ducitur per familiarem Sacristae equus albus, mansuetus, ornatus, portans Sacramentum, habens ad collum tintinnabulum benë tinniens.

dle, upon which (according to their opinion) our Saviour himself sits? A Servant of the Pope's Servant leads this Horse, and Emperours must lead the Pope's; nay, upon the shoulders of Kings he must be carried, when Christ can have onely a Beast to carry him: This is well contrived for the Honour of Christ, and is just such honour as was done him by their S. Lewes the French King; who was contented to leave the Eucharist (that is, his Saviour) with the Sultan for a pledge, till he redeemed it, by paying his ransome;

Vid. Martyrolog. Franciscan. ad 25 Aug. p. 372.

Accepit pignus Victor Saladinus Jefu, Redderet ut regnis, te Ludovice, tuis. What is,

according to those Verses of the Epigram.

Lewis the Saint, when Prisoner he was ta'en, His Liberty and Kingdoms to regain, By the Victorious Saladine was drawn, To leave in's hand his Saviour for a pawn.

And

And as ridiculously altogether does that humility look, which the Pope affects, in all the state of his Coronation. For when the Pope comes to the Lateran Church, he is led to the Marble Seat, before the Principal Gate on Ibid. fol. 17. the left hand, which Seat is called Stercoraria *, there they make the Pope fit down, or rather he fits in a lying posture; then the Cardinals approaching honourably, raise him up, saying, He raiseth the poor out of the Dust, and the needy from the Dunghill, that he may sit with Princes, &c. The Pope also takes a handfull of Money (it must be all brass Coin, by reason of what follows) and he throws it among the People, faying, Silver and Gold have I none, but such as I have give I to thee. Which last, is the most profane and lewd personating an Apostle imaginable, by him that has much Money as every one knows, but can work no Miracles, as he did that spoke those words.

* See Platina's conjecture of the name, in the Life of Joh. 8. Sentio sedem illam, &c.

Thus I have represented the flavish Homage, usurped Power and infolent State, the Later Popes have challenged, which Thomas did so stifly maintain, and our King Henry for a time refift, though not with that fuccess the cause deserved. I will onely, for a Conclusion of this Digression, show, that what the King contested in the case of Appeals, Homage, Investitures, Collation of Benefices, and the like, was but the fame that other Kings before and after him did, who had due care to fecure their own and their Subjects good, by opposing the unjust Oppressions of the Roman See.

Gregory the VIIth was the first great troubler of the Christian World, by a new fort of Excommunications, in which he pretended to deprive Henry IVth of all imperial administration, and to absolve his Subjects from that Oath, Qui

fidem veris regibus prastare consueverunt, (25 Vid. Platinam in Platina speaks) whereby they used to assure vut. Greg. 7. their fidelity and allegiance to true Kings: As if when he had pronounced his words of Excommunica-

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tion, all Kingship miraculously vanished, just as the Elements do, after the words of Consecration; well might he that thus practised upon Kings, say (what M. Paris tells us he confessed to his Cardinals when he came to due) that he had grievously sinned in his Paris ad an.

dye) that he had grievously sinned in his Pastoral Charge, and by the instigation of the

Devil, had raised the anger and hatred of God against Mankind. This Pope demanded Fealty of William the Conquerour, and the Moneys that were used to be paid to the Pope. K. William granted the Moneys, but the Homage he peremptorily denyed. Fidelitatem facere nolui nec volo. Fealty

he neither had nor would grant him, because, says he, "I neither promised "it my self, nor do I find that my

in Biblioth. Cotton.

"Predecessors have done that to your Predecessors. The money he speaks of is, no doubt, that which was called Peter's pence, and was a voluntary gift, not any sign of Homage,

and therefore Hoveden says expresly, This Peny is the King's Alms. And M. Paris tells us, that K. Offa gave it, to maintain a School of English-men that slourished at Rome *, and to encourage those that came thither. In the Controversie, after

Denarius hic Eleemosyna Reguest. Hoveden. Annal. part. 2. in Hen. 2. pag. 343.

* M.Paris, in vit.Offæ 2. p. 29.

this, betwixt Anselm and K. Rufus, about Appeals to the Pope, the King was angry at the mention of the Pope's name, and told him that we Arch Billion on Pillion

told him, that no Arch-Bishop or Bishop of his Kingdom was subject to the Roman Court or Pope. And urged this, that he had all the Liberties in his Kingdom, which the Emperour challenged in the Empire, and mentions it as a known case, that the Emperour had

Matt.Paris, ad an. 1094. p. 19.

Quod infe omnes libertates haberet in regno suo, quas Imperator vendicabat in Imperio. Ibid.

power to nominate whom he pleased to be Pope; and therefore Anselm was accused by him as a Traytor for seeking to appeal to him, to which, says M. Paris, most of the Bishops agreed. He that has a mind to see this Controverse about

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Homage,

Homage, menaged betwixt the Pope and the French, may consult Marga de Concord. Sacerdotii & Imperii, lib. 6. c. 33. Especially the Contentions betwixt Boniface the VIIIth. and Philip the Fair. But that which he (I suppose) durst not mention concerning the King, but is told us by many others, shows with what scorn the Propositions of owning the Pope's Sovereignty were entertained by him. For when Boniface told him in his Letter, that he was subject to him in Spirituals and Temporals, that the Collation of Benefices and Prebends did not belong to him, nor their Profits in their vacancy, and that whosoever thought otherwise he reputed them Fools, &c. The King's Answer to this was ve-

Sciat tua Maxima Fatuit.s., in temporalibus nos allicui non subesse. Apud Nich. Gillium, in Philip. Pulchr. citat. à plurimis scriptor. v. Catalog, Test. verit. p. 1687. The King's Answer to this was very smart, which begins thus. Let your Great Foolishness (instead of Holiness) know, that in Temporal matters we are subject to none: and goes on to tell him, that the Collation of Benefices, and their Profits in their vacancy did belong to him, and those

that were of another mind he accounted Fatuos & Dementes, Fools and Madmen.

It would be too long, to discourse farther about Collation of Benefices, and Reservations of Prebends, which the Pope used to bestow upon Strangers. How France complained of them to Lewes IXth, and how thereupon he restored to the Bishops their Canonical Right, and prohibited the exactions herein of the Roman Court, the Reader may consult the Learned Marca, de Consord. Sac. & Imp. lib. 4. cap. 9. who adds, "To this most glorious King is owing the first restitution of Liberty *, which by his Edict after the change of Discipline in the Collation of Benefices, he procured in the Year 1268. under which one head were contained almost all the Contentions between the Bishops and the Roman Court. In this Authour you may see the

I

The Liberties our Thomas so much talked of, were not Liberties of the Church, but inflaving it and the Kingdom to the Pope.

Constitution of Charles VIIth, and other Kings against all Strangers having any Benefices in France. See also Lib. 4. Cap. 12. Sett. 5, 6.

As for England, I refer the Reader to that remarkable Epistle of Rob. Grosthead Bishop of Lincoln, in Matt. Paris, ad an. 1253. p. 870. where you find him vehemently oppo-

fing the Pope in his Claim of Conferring Benefices.

I'll onely add, that this Bishop (as the same Authour informs us) made up an exact and punctual Matt. Paris ad an. Accompt of the Profits that Strangers car-1152. p. 859. ried away by these Grants of the Pope, and it was found that the Summe came to above 70 Thoufand Marks, and that the mere Revenue of the King by computation did not arise to the Third part of it.

But it is more than time to come to the Fourth and Last

Head.

4. Concerning Thomas his Death. We left 4. The Death all things in appearance fairly agreed betwixt of Thomas. the King and Him, and promising peace: but all was quickly difturbed by new Quarrels; For the Pope, upon the defire of Thomas, sends Letters to suspend the Arch-Bishop of York, and to excommunicate the rest that had a hand in the Young King's Coronation, as also such as detaining the possessions of the Church, would not restore them, unless within Fifteen Days they made full satisfaction; which Letters he fent over before him.

And now Thomas went over into England, Baron. and when he came to Canterbury, the King's Ibid. p. 623. Officers came and demanded in his Name to take off from the Bishops their Excommunication (for it's altogether an unlikely story which Thomas told them, that what he did, was done Ipfins Regis confilio & voluntate, by his counsel and will, when he Ibid. p. 621. had employed them to crown his Son.) This

Thomas refused to doe, unless they would take an Oath to obey the Commandments of the Pope; which they would not submit to, faying, that such an Oath was not to be taken

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without the King's consent, because it was contrary to the

Princes Dignity, and the Customes of the Kingdom.

Thus they parted, and the Bishops went over Sea to the King, to acquaint him herewith. [These are Saint-like qualities indeed, for one that had suffered 7 Years banishment, to have learnt no better to temper his passions by his afflictions, but immediately to feek his private revenge, after his peaceable restitution to his Church; for M. Paris tells us, that even upon Christmas day, after he M. Paris ad an. had preached to the People, he folemnly ex-1171. p. 124. communicated one Robert Broc, who had cut off the Tail of one of his Horses that carried his provisions. 7 The King, upon hearing these complaints, was so incenfed that he broke out into passionate words, expressing his wonder, that none did revenge him of one Priest, who so disturbed his Person and Kingdom, and sought to derrive and difinherit him of his dignities: Which Speeches being heard by Four Knights (William Tracy, Hugh Morvill. Richard Breton, and Reginald Fitz-Urle) they interpreting his words in the worst sense, presently posted over into England, and flew Thomas in his own Church, whose dying words were these: I commend to God, our Bl. Lady, with the Saints Patrons of this Church and S. Denis, my self and the Cause of the Church. Though the King seemed to give occasion to his Murther by his Speeches, yet he protested. as Almighty God should judge his Soul, that it was neither acted by his will or confent, nor wrought by any devising of his, and humbly submitted to any penance the Church should enjoin him. The condition of the King's Absolution was, the granting away all that he contended for all this while, and giving the Pope more power Baron, ad an.

Baron. ad an.

in England than he had before: For these were the terms. To maintain 200 Knights in the Holy Land, for a whole Year, giving each Knight 300 Crowns. To abolish the Statutes of Clarendon. To restore to the Church of Canterbury, and to all Thomas his friends, all their Possessions. And if the Pope required it, to go in-

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ends, so into Spain to free that Land from the Pagans; to all which he agreed, and both he and his Son swore to the Legates. besides all this, he crossed into England, and underwent fuch a penance at Thomas his Tomb, after his Baron. ad an. Canonization, as became no King to undergo, 1174. p. 652. nor any thing, but the infolency of Monks to inflict. For as foon as he came within fight of the Cathedral, where he was buried, stripping himself naked, save onely that he had one forry Coat on, he went his pilgrimage bare-foot in the fight of all the people, through the dirty ways and streets; and continued all that Day, and the Night following watching and fasting at Thomas his Tomb; Then the Convent being called the next Day together, he received more than double the stripes that S. Paul did from the Jews; for he received upon his naked Body Eighty Three Lashes from the Monks, and beside was Five times Quinquies ab flasht by the Bishops that were present *: and Episcopis casus. returned bare-foot the Day following, without

* But Rabadeneira has much increased the number of his stripes, for he says in his life, that there were more than 80 Bishops and Monks present, and every one of them gave him three Lashes, and he was lashed by them distinctly five times. Ribaden. Flos Sanstorum, pag. 640.

Matth. Paris says, A singulis viris religiosis, quorum multitudo magna con-

venerat, iAus ternos vel quinos excepit. p. 120.

receiving any fustenance.

Harpsfield says, Virga ab Episcopis quinquies, à singulis monachis (quorum numerum erat supra octoginta) ter casus est. Hist. Anglic. p. 337.

Thus we have given an account of this Canonized Prelate; the sum of whose Merits living and dying was this, That he zealously asserted the Liberties of the Church; but if you ask farther what those Liberties were: we shall find them to be much of the same nature with those Liberties that the Pope challenges for himself in the Decretal.

If the Pope be negligent of his own or others falvation—though he lead innumerable

people by droves with him to hell, yet no mortal man presumes to reprehend his faults; because he is the Judge of all men, and to

be judged of none, unless he be found to deviate from the Faith. These are Liberties, which no old Saints I am sure ever contended for; but you see the Pope has enlarged the Charter to the Saints of his own making; and one of his greatest

Bellarm. 1. 4. de Rom. tells us; If the Pope should err by enjoyning the practice of Vices, or prohibiting Ver-

tues, the Church is bound to believe those Vices to be good, and Vertues evil, unless she will sin against conscience. In this way (and none else that I know of) Thomas may be a Saint, but we must put out our eyes, before we can believe it.

And if we have no evidence of his Saintship, we are then at a loss to understand how he comes to be a Martyr: his being murthered in his own Church will not do it, without the other; for how many greater Persons than he have come to untimely ends, that yet were never put into any Marty-rology? We have no concern to excuse or defend the muthering zeal of Private persons, but desire that such practices, as these upon him, may be for ever detested, though designed to never so good an end. But we know there have been Popes, that have excused such practices upon excommunicated persons (who yet had many of them had far more to show for their being Saints, than excommunica-

ting Thomas) witness Pope Urban the III. who in an Epistle, says. Non enim eos homicidas arbitramur, &c. We do not think those to be homicides, who burning with zeal towards their Catholick Mother, against the Excommunicate, have happened to kill some of them. Let them have the brand of barbarous murtherers that killed him, but still I can see nothing of a Martyr in him: The words he used at his death, have more in them, that looks like a consession of his Faith, than hitherto I remember to have met with in his story, but this commending of himself to the Patron Saints of Canterbury Church, to the Virgin Mary, and S. Denis, tells us how he was abused by superstition, more than he had a true understanding of Re-

ligion. I think, considering his former behaviour to his

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Prince, fuch a confession would have better fitted his Mouth, as Radulphus made when he was a-dying, who lifting up his wounded hand, spake thus to those about him. (*) With this

(*) Baronius himself confesses that Vespergensis, Sigebertus, and others report, that he repented at his death, of his rebellion against Henry, and confessed that by God's just judgment his right hand, with which he swore to the Emperour, was cut off. Baron. ad an. 1080. p. 541.

hand I swore to my Lord Henry (the Emperour) that I would not hurt him, nor lay trains against his honour. Helmoldus but the Popes commands brought me to this, that Chren. Sclavon. violating my Oath, I usurped undue bonours to my felf; and so presently died. If Thomas had expressed more of such like penitence, and less considence, he would have looked more Martyr-like, unless he had suffered in a better cause; but all things considered, I think it would not be more profane or ridiculous, for a Man to pray, that he might ride to Heaven upon Father Garnet's fabulous straw, than to pray, to be able to ascend thither by Thomas's bloud, which was, as you heard, a piece of their Devotions to him. It is very observable, what Casarins the Monk, who lived a few years after his death, has told us, that after Cæfarii Dialog. he was flain, there were presently hot disputadiftinc. 8. c.69. tions concerning him; fome faying he was damned, as being a betrayer of the Kingdom; others that he died a Martyr, for defending the Church. This question was canvaled, fays he, among the Masters at Paris: Master Rogerus swore, that he was worthy of death, but "not of fuch a death; judging the constancy of the blessed "Man to be contumacy; but Peter Cautor swore on the con-" trary, that he was a Martyr worthy of God, having been "killed for the defence of the Churches Liberty; but, fays "Cefarius, Christ solved all the doubt, when he glorified "him with many and great signs; that is, after his Death, for he says before, that he shone with no Miracles in his perfecutions. Thus we are referred to Miracles, the last refuge, and furest defence of any desperate cause in this Church; and

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and now let the probabilities be never so great to the contrary, let the Saintship of a Person, with never so good reason be questioned, if the Pope once think sit to make him a subject of peoples veneration, I'll warrant the Monks will sit him with all sorts of wonders to countenance both his canonization, and the peoples devotion. And they were not wanting here in Thomas his case, which come now, for a Conclusion, to be considered.

Concerning the Miracles afcribed to Thomas.

A while after his death the World begins to ring with the noise of his Miracles; so that Petrus Blesensis writes,

that England need not envy the Indies; they Baron. ad an. had their Thomas the Apostle; we have Thomas 1173.p. 642. the Martyr; he shall suffice me, who has the name of an Apostle, and does imitate him in Miracles, or overcome bim. Now we are told, that by his merits God raifed the dead, gave sight to the blind, hearing to the Idem Ibid. deaf, and feet to the lame, cleanfed Lepers, bealed p. 644. the infirm, and freed those that were possessed with Devils: But these are common Themes, and it's a hard thing to find any Saint almost in this Church, of whom the fame has not been faid, when they came to be canonized. I'll present therefore the Reader with some rare and extraordinary particulars, which I find are related concerning him. both in his life-time, and after his death, by which he may indge concerning this proof of his Saint (hip.

Thomas, we are told, from his Youth had vowed his chastity to the Bl. Virgin; and being, on a time, among some of his Companions, (before he was Arch-Bishop) he heard them boasting of their Mistresses, and the special presents they had received from them. Thomas told them, that they vapoured foolishly, for he had a Mistress that far excelled all theirs; who had bestowed such a present on him, that they never saw any thing like it. All this he intended in a spiritual sense; but, they urging vehemently that he would show them what he talked of; he ran to the Church, and prayed

the Bl. Virgin to pardon the presumptuous word he had conspoken of her. To whom she appeared in a Vision, and d reaincouragingly told him, that he did well to cry up the exiim a cellency of his Mistress; and she gave him a very fine and s will very little Box; which his Companions fnatcht out of his th his hand, and opening, faw something of a purple colour, and e not taking it out, beheld a wonderfully fine Casula. (a Garment for a which the Priests wear.) This story came to the Ears of the Vorld Arch-Bishop of Canterbury, who sent for Thomas, and learnt of his of him the truth of it, whereupon he fecretly determined in his mind to make him his Successor. But this favour of rites. the Virgins in the present of a new Garment, was not so ; they

wonderfull, as another we are told of, that concerned an old one. For when he was Arch-Bishop, he used to wear a Hair-shirt next his skin on Saturdays, (a Day dedicated to

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Gonon. Ibid.p. 176. dr Wickman's Sabbatismus Marianus. p. 73.

the Bl. Virgin) which being rent, Wickman tells us that the Bl. Virgin held his shirt, whilft he stitched it; but Gononus reports it thus. There was an English Priest, that daily said the Mass of the Bl. Virgin, because he had not skill to fay any other; who being accused, was suspended by Thomas from his Office, for his want of skill: Thomas on a time had hidden his Hair-shirt under his Bed, that at a convenient feafon he might fecretly fow it: the Bl. Virgin appeared to the aforesaid Priest, and commanded him to go to Thomas, and tell him that the Mother of God had granted leave to the Priest, that daily celebrated her Mass, and was suspended, to officiate again; by this token, that she, for whose Love he said Mass, had sowed his Hairthirt that lay in such a place, and had left the red Hair with which she fowed it. Thomas hearing this, was amazed, and found it fo as the Priest related, and gave him power hereupon again to officiate.

Besides, the English Legend in his Life relates, that when he was at Rome, upon a Fasting-day, a Fowl being provided for his Dinner, because no Fish could be bought, the Capon was miraculously turned into a Carp. (rather than the holy

Man

222

Man should break the Orders of the Church.) It may be perhaps a farther strengthning to our Faith in this matter, to observe that the Irish Saints have been very notable at these Conversions. S. Riocc entertained S. Adm the Bishop, and fet

Colganus ad 6. Febr. in vit. S. Riochi. p. 268.

a great Supper of Flesh before him: But the Bishop would not eat Flesh, but bleffing the Meat, it was turned into fh

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Bread, and Fish, and Honey. And in the Life of S. Moedoc, we are told, that when S. Molua had killed a fat Calf, for to receive

Colganus, A&t. San&t. Hibern. ad Jan. 31. p. 221.

him, hearing that S. Moedoc did not eat flesh, he blessed 8 Pieces of Flesh, and they became 8 Fishes; but the Bishop

knowing by inspiration how they were made Fishes, he blessed them again, and they were turned again into 8 pieces of flesh: which S. Molua seeing was displeased, for he had no other Fishes in his Monastery; and therefore before them all he bleffed them again, and they became 8 Fishes the 2d. time: and here this pretty contest ceased, and for the honour of S. Molua, he was contented to feed upon them, though I warrant you he could have held play with him longer in But to return to our Thomas. Polydore these changes.

Virgil has told us a remarkable story how Polyd. Virgil Angl. God miraculously vindicated Thomas a-Hift. lib. 13. gainst his Enemies in his life-time. "For.

fays he, Thomas being accounted the King's enemy, beand gan to be contemned, and hated by the common people.

" that coming to a Town called Strode, the Inhabitants of " that place minding to put an affront upon this good def-" pised Father, presumed to cut off his Horses Tayl which

he rode upon: but hereby they brought a perpetual reproach upon themselves, for afterwards it fell out, by the pleasure of God, that all the race of those Men, that

committed this fact, were born with Tayls, like brute Beafts. (whence the Proverb comes of Kentish-Longtayles.)

But this note of infamy is long fince worn off, together with that generation of Men that so sinned; (which was

cunningly put in, to save the credit of a lewd Fable.)

Thefe

These you will say are pretty fair attestations of his Saintship, in the way of Miracle, while he lived; but are nothing to what we are told of the wonders that proclaimed his fame after his death. The first fort, I shall mention, are those that were shown upon his Murtherers.

Hoveden tells us that all men shun-Hoveden. Hift. p. 299.

ned their company, and none would

eat or drink with them; they cast the fragments of their Meat to the Dogs, and when they had tasted them they would eat no more of them: fo manifest was God's vengeance, that they who contemned the Lord's anointed, were contemned even by Dogs.

S. Antoninus says, that of those who killed Antonin. Hift. him, some with their Teeth gnawed off their Tom. 2. p. 706.

own Fingers by pieces, others had their Bodies flowing with corrupt matter, others were dissolved by the Palsie, and others miserably died of madness: (though any body else, besides this Canoniz'd Historian, would wonder. how these Four forts of Judgments could destroy above one a piece, when there were but four Men to be destroyed by

them.)

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As for Thomas himself, if Visions and Revelations, and lying Miracles can do him any kindness, there are good store prest in his service; A little before he returned out of banishment, it was revealed to him, that a few Antoninus Ibid. days after his return he should go to Heaven, by dying a Martyr; and we are told, that while he was praying at the Monastery of Pontiniac, he Harpsfield Hift. heard a voice from Heaven, faying, O Tho-Eccl. Angl.p. 334. mas, Thomas, my Church shall be glorified in thy

blond. A certain young man being under an infirmity, his Soul went out of his Body and returned again; and he faid that he had been rapt up into Heaven, and faw an empty Seat mightily adorned, placed among the Apostles; and when he asked for whom that magnificent Seat was prepared; an Angel answered, it was referred for a certain great Priest of the English Nation; which was understood of S. Thomas.

Heraclius

Heraclius also, the Patriarch of Jerusalem, coming into England, related this Vision. "A certain Capgrave in the Life " Frier was fick to death in a Monastery of of Thomas, f. 292. "the Holy Land, the Abbot defired him to certifie him of his state after death, which he promised, "and died. A few days after he appeared to the Abbot, "and told him that he enjoyed the Vision of God, and that "you may not doubt of my happiness, know, says he, that when I was carried by Angels into Heaven, there came a "great Man with an unspeakably admirable procession follow-"ing him, of Angels, Patriarchs, Prophets and Apostles, &c. "This Man stood before the Lord as a Martyr, all his "Head being torn, and his bloud feeming to distill from the clefts of his wounds. To whom the Lord faid: O Thomas, "thus it becometh thee to enter into the Court of thy Lord; "and added, I will give no less glory to thee, than that I " have bestowed on Peter: and the Lord took a mighty "Golden Crown and put it upon his wounded Head. " Frier added, know for certain, that Thomas of Canterbury is flain about this time, mark my words and observe the "time: and so he vanished. This the Abbot told to the Patriarch, who related it in England. As foon as Thomas was flain, the Monks shut their Gates, and Lord Herbert persuaded the people that the Bells rung of Henry 8.p.438. themselves. Before he was buried, as he lay in the Quire upon the Bier, in the Morning lifting up his right hand, he gave his Benediction to the Hoveden Hift. Monks. They made a great stir about the P. 299. Water of an adjoyning Well, which they faid Lord Herbert appeared bloudy by Miracle: which I suppose Ibid. is that which the Sarisbury Breviary refers to in their Rithmes,

Brev. Sar. Lec. 9. in Trans. Thomæ Jul. 7. Aqua Thomæ quinquies varians colorem In lac semel transiit, quater in cruorem. Ad Thomæ memoriam quater lux descendit, Et in sancti gloriam cereos accendit.

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Five times his Water changed colour quite,
Four times bloud-red, and once not Milk more white;
And that S. Thomas fame might never dwindle,
Four times did Light descend, and Torches kindle.

As for the Reliques of Thomas, they have done mighty feats; for a Monastery of S. Martin in Arthoise, having got his Rochet, and part of his Hair-shirt, (with his bloud sprinkled upon them, so as never to be washed out) his Ring, and some other things; they have upon Record a Catalogue of 67 Miracles wrought by them; nay, some that had visited his samed Reliques at Canterbury, Stapleton de 3 Thomas found no benefit by them, had relief mis, p. 108, 109.

here at this Monastery. The worst is, that there is some reason, one would think, to question those wonderfull relations, (of Miracles wrought by his Reliques) as forgeries, fince there was so plain a cheat about his Reliques; for the most facred of them was fo apparently. A piece of his Crown that was pared off by his Murtherers, was pretended to be kept as a Relique in the Church of Canterbury in one place, and Erasmus says, that the whole face of Thomas being fet in Gold, Collog. Peregrin. rewas kept in a Chapel behind the high Alligionis ergo. tar, and they told him that the rest of his body lay in his shrine; but when Henry VIII. caused his shrine to be defaced, they found an intire body compleat within the iame, fays Lambert, as some alive then pre-Lambert peramb. sent can testisse. But be that how it will. of Kenr, p. 248. we are come to this fine pass at last, that Cafarine has pleaded, that even the pretended, but false Reliques of this Saint can work Miracles. Cæsarius Dialog. "For, fays he, a certain Souldier, a great lodift. 8. c. 70. " ver of Thomas, was inquiring every where how he might get any of his Reliques; which a crafty

"Priest hearing, at whose house he sojourned, said to him; I have by me a Bridle which S. Thomas long used; which the Souldier hearing, gave him the Money he asked for it, and received the Bridle with much devotion. And God, to whom nothing is impossible, willing to reward the faith of the Souldier, vouchsafed to work many Miracles by that Bridle in honour of his Martyr; which the Souldier considering, built a Church in honour of Thomas, and instead of Reliques, put therein this Bridle of the cheating Priest.

And now who is there, after all this, but will expect, that mighty wonders should be told us were wrought for the relief of those who in their distresses did invoke him? Of this kind two or three Instances will serve for a Conclusion

of my Discourse about him.

"There was a Bird, fays the Festivale, that was taught to " speak, and could fay S. Thomas; it hap-Festiv. fol. 80. " pened that this Bird, fitting out of his of Antoninus loc. "Cage, a Spar-hauke seized on it, and was citat. p. 707. " ready to killit: but the Bird crying, Saint "Thomas help, the Spar-hauke fell down dead; His inference is very strong, that if he heard the Bird of his grete " grace, moch more will he here a Christen Man or Woman, that cry to him for help and fuccor. King Lewis of France, you'l fay, was extraordinarily heard, who Lambert's peramb. coming over, to offer at his Tomb at Canof Kent, p. 143. terbury, and praying for a fafe passage, he obtained (I suppose by some voice that assured him) that neither he, nor any other from thenceforth, that croffed the Seas between Dover and Withfand, should suffer any loss or shipwreck. (Credat Judens apella.)

But the finest contrivance, methinks, is that wonder for a Antoninus, ibid. fpecial Friend of Thomas, who being under an infirmity, came to the Tomb of the Saint, to pray for the recovery of his health, which, says the story, he received to the full. But being returned home, he thought within himself, that perhaps that infirmity was in-

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flicted on him for his falvation, and was for the greater profit of his Soul, than health was; and therefore returning to the Sepulchre of the Saint, he prayed, that what should most conduce to his falvation, whether fickness or health, that Thomas would obtain it for him of the Lord. Whereupon his infirmity returned again upon him. And it was very friendly done of him, to impute the return of his diftemper to the Saints forelight of the danger of his continuing in perfect health. Some there were also, whom S. Thomas would not cure, in civility to other Saints, (though you may be fure he could have done it himself.) So Capgrave tells us, that a Clerk, having been troubled with Capgr. vit.S.Cuth-Vomiting, and a Bloudy Flux, and a Pain bert. fol. 78. in his Eyes, that he was almost blind; this

Man Fifteen Days together had implored the Martyr's help at Canterbury: To whom Thomas at last appeared; and bid him rise quickly, and go to Durham, to S. Cuthbert, and by his merits he should obtain mercy and health. For (said he) I will have my languishing Patients and Servants go to him for Cure, and his come to me; and the first day he came thither he was cured. It's very observable, that this Clerk had served Thomas before his exile, and so could less take it ill, to be fent on his errand fo long a journey. But the most shamefull fiction is that which is told us in the History of the Monk of Canterbury, De miraculis Thome; concerning one Eilwardus, who, in his Drink, broke in-V. Fox Martyr. to a Man's House, and stole some of his Tom. 1. p. 293. Goods, who laid fuch an action of Felony a-

gainst him, that he was condemned to have his Eyes put out, and his Privities to be cut off, which sentence was executed upon him; and he being in danger of Death by Bleeding, was counselled to pray to S. Thomas; in the Night he had a Vision of one in white Apparel, who bid him watch and pray, and put his trust in God, and our Lady, and holy S. Thomas; The next Day the Man rubbing his Eyes, (to be fure he did his forehead that wrote it) they were restored; and a little after rubbing the other place, his Pendenda (as he

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calls them) were also restored, Principio quidem valde parva, sed in majus proseientia, very small at the first, but growing still greater, which he permitted every one to feel that would.

This very story, no doubt, is that which the Verses at the beginning refer to, Membris donat castratos, &c. And which the old Roman Breviary points at, when it says thus: "Tho-

Brev. Roman. antiq. Lest. 9.

"mas stretched out his powerfull hand to un"usual and unheard-of Wonders; for even
"they that were deprived of their Eyes, and

of those parts by which Man-kind is propagated *, by his

* Membris genitalihus prinati

I dare trust this Miracle with any Reader to

believe it if he can: But, methinks, it had been better contrived, if the circumstances of the last story of Thomas his Friend, had been reserved for this wonder: it had been enough to declare the power of the Saint, to have received a full recovery of these parts; but it might, and ought to have been referred to his discretion, whether it would not be more for the health and profit of the Patients Soul, to return presently into his castrated estate, wherein this somes peccati would be extinguished, and his after chastity better secured; and more perhaps for the good of the

World, it should be so; since it might be hazardous, what kind of Race might spring up from a drunken Thief, thus miraculously inabled to propagate a-new.

The Reader has feen a pleasant part the Monks of Canterbury have played, in setting up Thomas for a Saint and Martyr: and they did it so successfully, that we are told of a

W. Sumner, Antiq.

of Canterb. p. 249.

Hundred Thousand People, that in some Years have come to pay their Devotions to his Shrine: nay more that their zeal to-

his Shrine: nay more that their zeal towards him was so hot, as sometimes they seemed to have but little consideration of the Bl. Virgin her self, and none at all of Christ. For there being three Altars in the Church of Canterbury, one dedicated to Christ, another to the Virgin

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Mary, and a third to Thomas; we are told out of an old Leger-book of that Church, that one Year the Offerings at the Shrine of Thomas amounted to 9541. 6 s. 3 d. when those to the Bl. Virgin came onely to 4 l. 1 s. 8d.

Cited by Foulis, Hift. of Popish Treasons, 8cc. pag. 17.

and to Christ nothing at all.

I wonder not that these things were countenanced and promoted by the Pope, whose Slave he was, as well as his Saint; but it's strange, methinks, that all Christian Kings should not be concerned to vindicate the abuse to them all, in the most vile usage of our K. Henry, such as no example in any Age can parallel; by obtaining at least, that such a Rebel to his Prince should be blotted out of the Kalendar of Saints, and no longer publickly venerated as a Martyr.

Concerning Patron Saints; or, Devotions to Particular Saints, in particular Distresses.

To S. Apollonia, for the Tooth-Ach.

Hora fec. uf. Sarum. f.80.

Antiphona.

Tirgo Christi egregia Pro nobis, Apollonia, Funde Preces ad Dominum Ut tollat omne noxium; Ne pro reatu criminum Morbo vexemur dentium Vel capitis torquentium,

Reat Virgin Apollonia, I To God our Intercessor prove, That he, when thou requestest, All noxious things from Us remove ; Lest our great crimes be punished With vexing pains of Teeth or Head. Q3 Oremus.

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Virgin

Mary,

and a third to Thomas . . . Oremus. Let us pray.

the Offerings at na omnibus tibi fideliter fer- of all that faithfully ferbe vientibus; qui B. Apolloniani that; who didit crown in Beagloriosam Virginem & Mare benly places bleffed Apollotyrem, excussionem dentium inia that glozious Mirgin and pro tui nominis fide passam, : Martyz, who suffered the bea: in coelestihus callacasti; tri- ting out of her teeth for faith bue, quæsomus, omnibus me-i in thy name; Beant, we bemoriam ejus piè colentibus, lesch ther, that all who ploufperpetus pace gandere, & a ly henerate her memozy, may periculis tam animæ quam rejoice in perpetual peace, and corporis liberari.

Per Christum, &c.

Mnipotens & fempiter- A Amighty and everlafting ine Deus, spes & coro- La Bod, the hope a crown be delivered from all dangers both of Body and Soul.

Through Christ, &c. Amen.

But this matter is still more express, in the Hora B. Virginis seo. usum Komanum, p. 140.

regenting Pairon Saimts ; or, Devering to

D Eata Apollonia grave tormentum pro Domino fullinuit; primo, tyranniextraxerunt dentes ejus cum malleis ferneis; & cum effet in illo tormento, oravit ad Dominum Fefum Christum, ut quicunque nomen suum devote invocarct malum in dentibus non fentiret. this vening paint

or Head.

Market O

Antiphoria. D Leffed Apollonia Susiat. D ned great tozment for the Lozd: First of all, the Appants drew out her Aeeth with Iron Hammers (a new way of drawing Teeth) and when the was coursel Mozment, the praged to the Lord Jesus Christ, that every one that theurib debouttp inhocate her name, might feel no pain in their Aeethorosidie

Verf.

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Apud de S. ad Fe

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dolo hic & Vers. Ora pro nobis beata Apollonia.

Resp. Ut digni efficiamur promissionibus Christi.

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Verf.

Vers. Pray for us, O Blef-fed Apollonia.

Anf. That we may be made worthy of the Promises of Christ.

Oratio.

O Mnipotens fempiterne Deus, qui Beatam Apolloniam, Virginem & Martyrem tuam, de manibus inimicorum suorum liberasti, &
ejus orationem exaudisti; te
quæso, per intercessionem ejus, & Beati Lauremii Martyris tui, simulque omnium
Sanctorum & Sanctarum, ut
dolorem à dentibus meis expellas, sanum & incolumem
esticias, ut tibi gratiarum actiones referre valeam in æternum.

Per Dominum, &c.

The Prayer.

A Lmighty Everlasting Bod, who didst deliver Apollonia thy Mirgin and Party2 from the hands of her Enemies, and didst hear her Wadyer; I intreat thez by ber Intercession, and the Intercession of S. Laurence thy Warty2, together with that of all the Pe and She faints; to expell Pain from my Leeth, and to make me safe and sound, that I may return Thee my Eternal thanks giving.

By our Lord, &c.

Apud Bollandum de S. Apollonia ad Feb. 9. p.282.

Sancta Apollonia, per passionem tuam impetra nobis remissionem omnium peccatorum, quæ dentibus & ore commissimus per gulam & loquelam; ut liberemur à dolore & stridore dentium hîc & in suturo, & diligendo

O Saint Apollonia, by the Pattion obtain for us the remission of all the fins, which with Leeth and Pouth we have committed through Gluttony a Speech; that we may be belivered from pain and gnathing of Leeth here and hereafter, and loving cleanness of heart,

Q4 cordi

Devotions of the Roman Church. 232

cordis munditiem per grati- by the grace of our lips, we am Labiorum, habeamus amicum Regem Angelorum.

may have the King of Angels our Friend.

Amen.

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NOTES.

THIS last Prayer (out of an Utrecht Manuscript) Bollandus thinks, was not recited in the Divine Service, for this Reason; because it is not directed to God. But we found in others before, formal Petitions made to her immediately; and the falseness of his Observation is apparent, in abundance of Instances which I have given all along; and we shall meet with many more, when we come to the Devotions directed to the Bl. Virgin: The Reader may do well, as to this particular, to confult the Learned Dallam, (in his Book, De Latinorum cultu; especially Lib. 3. c. 12.) who has given us abundance of Examples out of their proper Masses. And why should any one believe, that they should be shy in directing their Prayers to the Saints, when we find that they have joined God and them together in their praises, and in the same Gloria's? Of which take this instance at present, in a Hymn upon S. Lewis, Bishop of Tholouse, immediately before the first Lesson; Brev. Rom. anwhere at the end of the Hymn is this Gloria. 119.19 August.

> Trino Deo & simplici, digna laudum preambula Sint; & tanto Pontifici, per infinita secula.

Abat is,

To God that's Three, and yet but One, Give all the Praises that are fit; To Lewis, let the same be done, Through Ages that are Infinite.

I observe here farther, upon what sleight occasions, the Roman Church has advanced their superstition in the Ingocation an:

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is, the

cation of Saints. Eusebius in the fixth Book of his History, Chap. 41. (edit. Valesii) has told us a very short story concerning her; how a Year before Decius his persecuting the Christians, (which Baronius places an. 252.) in a Tumult raised at Alexandria against the Christians, among others that suffered, they laid hold on the admirable Apollonia, an Aged Virgin (παςθένον πςεσβύζιν) and struck out her teeth, and kindling a Fire in the Suburbs, threatned to burn her alive, unless she would pronounce certain impious words with them; she made a little demur, as if she deliberated with her self, and then suddenly leapt into the Fire and was burnt. Upon this plain Song, it's very pleasant to observe what descant the Makers of the Roman Breviaries have run.

They have told us of the Noble Race she came of; of her chastity and humility in her younger Years; her Fastings, Prayers and Almes; her examination before the Heathen Prefett with his Questions, and her Answers, which you may see in Bollandus, who cites a great many old Breviaries: but the Breviary of Utrecht has done their work, and made it very reasonable, that all should apply themselves, when they are afflicted with the Tooth-ach, when it brings in the Virgin praying for those that were in that distress, and that a voice came from Heaven, saying, O Spouse of Christ, thou hast obtained those things thou hast asked of God. And now there is nothing farther needfull to excite the Peoples Devotions, fave onely Reliques and Miracles. For Reliques, none can be more proper than her Teeth, and the parts about her Mouth; and here they are well furnished in abundance of places. (though the Saint lived fo long ago.) At Rome, besides her Head and Arm. one Church has part of her Jaw, and four or five Churches I know not how many of her Teeth. At Volaterra in Etruria, there is preserved her Mouth, part of her Jaw, and one of her Teeth. At Bononia, in Several Churches they have her Teeth, and in one her Lower Jaw, which is folemnly venerated on the 9th of February, by the Legate or Vice-Legate. At Antwerp they show a part of her Jaw, by which frequent Miracles

Miracles are wrought. At Mechlin they have part of a Tooth, and at several places in Flanders whole ones: At two places in Artois a remarkable portion of her Lower law. At Colen, one Monastery has four of her Teeth, another has a Rib, and a Tooth, and Shoulder-blade; the Carthusians her Jaw, S. Maurice's Church a Tooth, and S. Albans in the fame City her Lower Jaw. At Lisbon in the Church of S. Rock, one of her Teeth, and other Reliques of her. in Spain are two Reliques preserved of her, and there this Prayer is also recited.

Eus qui B. Apollonia in Jenero * & puro corpore dira tormenta vincere tribuisti; da quæsumus, ut carnis illecebris superatis, nulla mundi adverfa formidemus.

Per, &c.

Too, who didst inable 3. Apollonia in a tender and pure body to ober: come grievous toaments; Geant us, we peap the, that obercoming the allurements of the flesh, we may be a: fraid of none of the Mozios adversitles.

Through our Lord, &c.

* Here they forget what Eusebius says of her Age, and suppose her, as Mantuan does, to be, Viridi vix nubilis avo, a young Virgin.

Now though after this Catalogue of Reliques, one would have thought it strange that any Saint should have had more Jaws than two, or an old Virgin be furnished with such a number of Teeth, as they presume to shew for hers; yet we are farther told by Chemnitius *, that a grave and learned

Man, one Andreas (Abbas Amelunxbor-* Exam. Concil. Trid. nensis) used to relate, that King Edward part. 4. pag. 12. was once troubled with the Tooth-ach,

and commanding that the Teeth of S. Apollonia should be fent to him, which were every where preferved in his Kingdom; "There were, fays he, heaped together fo many "Teeth of Apollonia, out of the Reliques of one Kingdom, " that several great Tuns could not contain them.

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As for miracles; that which Bollandus recites in the forenamed place, (though he dares not either affirm, or deny the truth of it) will ferve in stead of a thousand, to fright the Living people into devotion towards this Saint, when such a mark of displeasure for neglecting her, was inslicted upon the Body of the Dead Bishop Ernestus; who suffering an edifice dedicated to her to run to ruine, when he was dead, all the Teeth of his Head were struck out, so that not one remained in his Mouth; that it might manifestly appear, that he was punished in that, in which she was wont to relieve all those, who did not blot her out of their memory.

To S. Anthony the Hermit, for inflammations, commonly called S. Anthony's Fire.

Hor. B. Virg. fec. uf. Rom. p. 128.

Antiph.

Vox de cœlo ad Antonium facta est; Quoniam viriliter dimicasti contra mundum, ecce ego tecum sum & faciam te in toto orbe nominari.

A Voice came from Heavento Antony, saying, Because thou hast fought manfully against the World, behold I am with thee, and will make thee famous in all the Earth.

Oratio.

The Prayer.

Deus qui concedis, obtentu B. Antonii confessoris tui, morbidum ignem extingui, & membris ægris refrigeria præstari, fac nos propitius ipsius meritis & precibus à Gehennæ incendiis liberatos, integros mente &

OBDD, whe by the means of thy Confessor. Anthony, dost bouchfase the extinguishing of the Kiery disease and refreshments to sick members; mercifully grant, that we being freed by his Perits a Prayers from corpore

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Depotions of the Roman Church. 236

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Per Dominum, &c.

corpore tibi fæliciter in glo- the flames of Bell, may be happily presented sound in mind and body to The in glozp.

Through our Lord, &c.

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Missal. Sarum. Antoni Pastor in-Ver . clyte, Oni cruciatos reficis, Morbos sanas & destruis. Ignis calorem extinguis; Pie Pater ad Dominum Ora pro nobis miferis,

CAint Anthony, thou Pastor To the tormented thou giv'st eale, and destroyest their Heal'st Discase, Extinguishing all Fiery beat; Pray for us wretches, boly Father, we intreat.

Secreta.

Acrificium nostrum, quæ-Ofumus Domine, benignus intende; quo ficut B. Antonii precibus cruciatus temporales fanare non definis ita exui misericorditer impetremus ab æternis.

Per Dominum, &c.

We pray Thee, D Lord, graciously to look up: on our facrifice; that as by the Bagers of S. Anthony thou ceasest not to cure tozments that are tempozal, so we map obtain to be mercifully fred from those that are Eternal. Through our Lord, &c.

NOTES.

HE that had a mind to dispute about the truth of those Miracles, which Athanasius has told us were wrought by S. Anthony, in his Life; might think some of them justly liable to be questioned; as that which he tells us of his being beaten by the Devil, till the greatness of the pain took away both all his motion and speech, and that he was fo cruelly handled, that he was at one time just a-dying; and that other story, how when he was going into a Ship, be

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he complained to his Companions of a grievous stink, and presently one possessed with a Devil, cryed out; whereby they gathered, that he perceived the Devil by his smell: (as Bollandus in his notes upon the place, says, S. Pachomius knew by the stench the presence of an Heretick.) But my business is not to detract from the Saint, or to lessen his due esteem: onely one thing I observe, that he seems in his life-time to have had a more than ordinary care, to prevent all that after-veneration of his Reliques, which is now practised in the Roman Church, which we know both gives life to their Devotions, and raises expectation of his help in those that apply themselves to him for relief in their distresses. For the forenamed Father tells us, that he gave a strict charge to those that attended him when he died, that they should not carry his Body into Egypt, less they should reserve it in their Herses.

in their Houses*, which he explains a little before, that they did not commit the Body to the Earth, but wrappedit in Linnings, and put-

* Athanas. in vit. Anton. p. 503.

ting it in a Bed, kept it in their Houses, thinking thus to honour the Dead; (which is neither lawfull nor pious) this, he fays, he had blamed, and dehorted from the usage of it, (and no doubt he would have blamed the present Roman customs as well as the old Egyptian; for why is it worse to keep those Remains in Beds above ground, than to place them upon Altars, or keep them in Boxes?) Bury therefore, says he, my Body, and cover it with Earth, and observe this charge that no man but you alone know the place of my burial: which they did, says Athanasius, and no man hitherto, save those two Persons that ministred about him, knows where he was buried. But the Roman Trade cannot be driven with this Secrecy of Interment, many a good Market would thus have been spoiled: Digged therefore he must be out of his Grave, and if the Monks be so fullen, as not to discover where the place is, Visions and Revelations will not fail to do it; and though it was near 200 Years before a discovery was made of it, yet Colen that got the three Kings hath got too S. Anthony's Beard; and we are told of a wonderfull translation of his Body into France, which deferves relating: * One Joceline

* In Histor. Aymeri Falconis apud Bolland. ad Januar. 17.

was ingaged by the Testament of his dying Father to go in Pilgrimage to Jerusalem: which he neglecting to perform, in a Battel he was fore wounded,

and carried for dead into a Chapel of S. Anthony's; where when he began to revive, a Multitude of Devils appeared to him and for not performing his vow of the Pilgrimage, were preparing to drag him to Hell, and one of them casting a Halter about his Neck, was ready to strangle him: In this strait S. Anthony the Guardian of the place, appeared, and chid, and drove away the Devils; commanded him to go his Journey to Jerusalem, and after that, in requital of his kindness, to carry his Reliques away, out of the Eastern, into the Western parts of the World; because there Christ would have him to be more highly venerated in time to come; all which he performed, and begging the Body of S. Anthony of the Emperour, brought him from Constantinople into France (though how his Body was brought to Constantinople, we are yet to learn.) But we are not to think that his whole Body was brought thence by Joceline; for in the Year 1231. Lambertus from the same place brought part of his Arm to Bruges: At Colen (as was faid before) they show S. Anthony's Beard, and a remarkable part of his Hand: they have fome part of him at Tourney, and the Jesuites have two of his Reliques at Antwerp. At Rome one of his Churches is famous for his Sack-cloth, and some others for pieces of his Garment of Palms, artificially weaved, which S. Anthony wore on high Days, and fome fay belonged before to Paul the Hermit: but the most part of that famous Garment, we are told, is preserved and shown at Vienna in France.

These Remains of his, we are informed, have wrought mighty Miracles for the Curing that Fiery Disease, which like a Pestilence swept away so many in France: nay (as Aymerus relates, loc. citat.) his Reliques being dipt into Wine, the Wine so sanctified, proved a present Remedy against that Disease; and therefore the Pope gave a Patent

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to the Monastery of S. Anthony, where his Reliques were kept, that they should make that fanctified Wine, and none else. Neither did this benefit, by the intercession of S. Anthony, accrue onely to Men, but to Cattel also; and from hence, we are told, the custome arose of picturing this Saint with a Hog at his Feet, because, as the same Author says, on this animal, God wrought Miracles by his Servant; and in honour of his memory, they used in several Places to tye a Bell about the Neck of a Pig, and maintain it at the common charge of the Parish, from whence came our English Proverb of Tantony Pig.

To S. Sigismund for Fevers, or Agues.

Breviar. & Missal. sec. us. Sarum.

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Mnipotens sempiterne Deus, qui per sanctos Apostolos & Martyres tuos, diversa fanitatum dona largiri dignatus es; da quæsumus, ut præsentem famulum tuum N. qui à febrium vexatione fatigatur, per intercessionem famuli tui Sigismundi regis & Martyris, tua medicina erigat ad salutem, & ad sanitatem pristinam clementer revocare dignetur.

Per Dominum, &c.

Secreta
OFferimus tibi Domine
munera fancta in nomine electi tui Sigismundi Regis

A Lmighty everlasting God, who by thy holy Aposles and Wartyes hast vouchsafed to bestow olvers gifts of healing; Geant, we besech the to thy Servant Nohere peefent, who is wearied with the veration of Fevers, that by the intercession of thy Crvant Sigismund King and Wartye, thy Pedicine may raise him to health, and mercifully bouchsafe to restoze him to his former soundness.

Through our Lord, &c.

WE offer unto thee, O Lord, holy gifts in the name of thy elect Sigifmund the King and thy Mar-

& Martyris tui; ut à præfenti ægroto N. febrium ardores repelli jubeas, & exinde tuo semper in omnibus muniatur auxilio.

Per Dominum.

tyr; that thou wouldst command Feverish heats to be repelled from this sick Person N. here present, and that also he may always be defended in all things by thy help.

Through our Lord, &c.

NOTES.

BY these Prayers any one would be apt to think, that this King had made some glorious confession of Christ, before the Opposers of his Religion, which he had sealed with his Bloud, and thence had obtained the stile of King and Martyr: but when we examine the short story of his Life,

Baron. Annal. Ecclef. ad an. 509. p. 600.

Id. ad an.626.

which is given us by Baronius out of Gregory Turonensis, we shall see but little reason to venerate him for a Martyr, or to have any great expectations from his Patronage. He was converted, we are told, from Arianism to the Catholick Faith, by Alcimus Avitus Bishop of

p. 120, 121. Vienna, in his Father's Life-time. After his Death, he and Godomarus his Brother reigned over the Burgundians. He had one Son by the Daughter of K. Theodoric, called Sigericus, but he dying, he married a second Wife; who, upon a great falling out with this Son, persuaded Sigismund, that Sigericus sought to possess his Kingdom, and without making him away he could not be fecure; whereupon one Day commanding him to lye down and fleep when he was drunk, he caused him to be strangled; for which fact he afterwards was extremely penitent: But the Divine vengeance presently followed him. For K. Clodomerus making War against him and Godomarus, they were overcome by him, and Sigismund, with his Wife and Children being taken Prisoners, he together with them was slain, and his Body thrown into a Pit. This Death of his, which was a just retaliation of his former crime, can scarce, one would think, amount rep bui

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Costas cum Lampadibus adustus fuisti.

amount to Martyrdom. But now, so acceptable was his repentance, that his Body being taken up out of the Pit, and buried in the Monastery of Agaunum, it was presently famed for working Miracles. "For now, fays Gregory, if those

" that are afflicted with Agues, do devoutly Greg. Turon. de " celebrate Masses in honour of him, and glor. Martyr. c. 754 " offer an oblation to God for the rest of

"his Soul, presently their Shakings cease, their Fevers are " extinguished, and they are restored to their former health. But this is not the first Fable that he (and you may put in his Contemporary, Pope Gregory) has took upon trust, and reported from common fame; and I am the more suspicious of it, becanse these Masses, to be said in honour of him, and Oblations for the rest of his Soul, look as if a Trade were going forward to be menaged by the Monks inventions. But, methinks, they were ill-advised in these doubtfull circumstances; to pitch upon him for a Patron in the case of Fevers, when there was an elder Saint, and a more unquestionable Martyr already in the Office before him; I mean S. Pantaleon: For thus I find it in the Hours of Sarum.

De Sancto Pantaleone Martyre.

Anaphona.

CAncte Pantaleon Martyr Christi

præeminuisti, acquisitti.

Tu verò Hydropicum sanum reddidifti.

Missis in equaleo ungues perdidifti.

Martyr.

Hrist's Martyr blest Pantaleon Militari ordine fuisti, quo Was first in Arms, and ho-

Of Saint Pantaleon

Demum Heremericam vitam Poor Hermits life at length he chose,

By Dropsie's cure more famous grows.

By Tortures rackt, his Nailes he loft.

With burning Lamps his Ribs they roaft.

R

Collum

Devotions of the Roman Church. 242

Collum subdens gladio pro- He bow'd his Neck to th' fanus pertulisti.

Fundens lac pro sanguine vi- Milk from the wound for bloud tam sic finisti.

Cunctas Febres dilue à plebe Cure all their Fevers, who to tam trifti,

Qui cœlestis gloriæ regna Thou that in heavenly glory meruisti.

Vers. O Sancte Pantaleon o- Vers. O Saint Pantaleon pray ra pro nobis.

Resp. Ut ab omnibus libere- Ans. That we may be freed mur Febribus.

Oremus.

Eus qui humilium vota respicis, ipsorumque cernis Preces; adesto plebis tuæ Precibus auctor ipse pietatis; & præsta, ut qui beati Pantaleonis Martyris tui memoriam agimus, abomnibus and grant that we who cele-Febrium generibus efficaciter liberemur, & ad gaudia æterna te ducente pervenire mereamur.

Per te Jesu, &c.

tal blow.

did flow.

thee complain.

now dost reign.

for us.

from all Fevers.

Let us Pray.

God who haft refpect to the bows of the bumble, and beholdest their Pagers; be present to the Prayers of thy people, thou that art the Author of piry; bate the memozy of Bl. Pantaleon, thy Wartyz, may be ef: fectually delibered from all fozts of febers, and by the conduct may merit to come to the jops that are Eternal. Through Jesus, &c.

To St. Sebastian, for removing the Plague. Hora B. Virg. sec. uf. Rom.

Gregie Christi Martyr, C Sebastiane, Princeps &

Sebastian, thou famous Martyz of Christ, the Propagator fanctissimorum prince and propagator of Prz-

Præc tuun adici tuum

Verf. tyr Resp Ep

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Seball riofif demia morti **fuppl** fimili ceffan ad ip merit bus no non a anima tanea ab on bus &

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Præceptorum; ecce nomen tuum in Libro vitæ cælestis adscriptum est, & memoriale tuum non delebitur in secula-

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Vers. Ora pro nobis B. Martyr Sebastiane.

Resp. Ut mereamur pestem Epidemia illasi pertransire.

Oratio.

Mnipotens sempiterne Deus, qui meritis B. Sebastiani Martyris tui gloriofissimi, olim pestem Epidemiæ generalem omnibus mortiferam revocasti; præsta supplicibus tuis, ut qui pro fimili pelte revocanda five cessanda sub tua considentia ad ipsum refugiunt, ejusdem meritis & precibus, ab omnibus nocumentis venenosis, nec non ab omnibus corporis & animæ periculis; ac à fubitanea & improvifa morte, & ab omnibus inimicis visibilibus & invisibilibus singulis diebus, horis atque momentis liberemur.

Per Dominum, &c.

most holy Precepts; behold the Pame is written in the Book of Peavenly Life, and the memorial Hall not be blotted out for ever.

Vers. O Bl. Martyr Sebastian pray for us.

Ans. That we may merit to pass through the Plague unthurt.

The Prayer.

A. Lmighty everlasting Doo, who by the merits of thy most glozious Wartyz Sebaftian, didft in time past remove a general Pestilence deadly to all; grant to thy Suppliants, that we who for the recalling or cealing the tike Plague, flie to him confiding in thee; by his merits and Paspers we may be delivered from all porfonous harms, as also from all dangers of Soul and Body, and from sudden and unfozeseen beath, and from all enemies visible and invisible, each day, hour and momen:.

Through our Lord, &c.

Missale Rom. antiq. & Missal. sec. us. Sarum.

Profa.

Mnes unà decantemus Et Martyris personemus Laudem Sebastiani;

Hic à Deo est electus, Per quem morbus est ejectus Languoris pestiseri:

Nam se Christo totum vovit Qui vult nos hunc venerari, Christus eum nunc promovit In patria cœlesti:

Cunctis hic subvenit mæstis, Statim est sedata Pestis Sui causa meriti.

Ipsum si nunc deprecemur Nomen quoque veneremur Martyris sanctissimi,

Morbus iste non nocebit, Sed mortiferum delebit Populum qui tenuit:

Nos pro nostris tantis malis Jam absorbet Pestis talis Quod tota gens gemuit.

Sancte Martyr Sebastiane
Salva nos à morte Epidemiæ:
Nostra gravia ob peccata,
Terra ista desolata
Non sit piè quæsumus;

SEbastian the Martyr's praise

Let's sing aloud, by God elested.

Through whom the languishing decays

Of deadly Plagues should be corrected.

He to Christ himself de-

Christ would have our worship grace him,

Whom he has so far promo-

As in Heav'nly Seats to place bim.

Our forrows all by him are eas'd,

Sebastian's Merits were so

He once a raging Plague appear'd;

And if we now his help in-

His name will prove sufficient charm

To keep us from this threatning harm.

The Pestilence now gives no Quarter

All the sad People in Despair Groan and cry, O holy Martyr, Now save us from th'infected Air.

Let not our crimes our ruine prove

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THIS last is a rare piece of Devotion; and if you obferve it, most admirably accords with what we find, Psal. 50. 14, 15. Offer unto God thanksgiving, and pay thy vows unto the most High, and call upon me in the day of trouble, I will deliver thee, and thou shalt glorifie me. Here is calling upon a Saint in trouble, expecting deliverance from a Saint, praising and glorifying a Saint, without any taking R 3

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notice of God at all, onely that he would doe it for them. I would fain know, whether if all this had been faid to Aaron by a Jew, it would not then have been accounted deservedly Idolatry; and if so, What makes it a less fin, or none at all in a Christian? I am sure Idolatry is now condemned by the New Testament as well as by the Old; and I would fain understand where our Saviour or his Apostles have given us a new notion of it, different from what Men had of Idolatry before.

But here again, we are fent to Visions and Revelations, and they must bear out the worship of this Saint, though never so absurd, and set him up for a powerfull Intercessour in the case of the Pestilence. For Baronius has made us understand the secret, out of Paulus Diaconus, ad an. 680. num. 58. Tuncque visibiliter multis apparuit, quia bonus & malus & Angelus, &c. (speaking of the terrible Plague at Rome and Ticinum.) "Then it appeared visibly to many, for a good and a bad Angel by Night went through the City, and by the command of the good Angel, the bad, who se feemed to carry a Hunting-staff in his hand, as often as he " smote with his Staff the Door of any House, so many "People dyed out of that House, the Day following. Then it was faid by Revelation to a certain Person, that this Plague would not cease, till the Altar of S. Schastian was placed in the Church of S. Peter ad Vincula; which being "done, and the Reliques of S. Sebastian brought to Rome, " presently, upon the placing the Altar in the faid Church, "the Plague ceased. Baronius adds, that the Altar it self remains yet entire, as also the Image of the said holy Martyr in Mosaick work. And from hence this piece of "Religion is propagated to Posterity, that in time of the " Plague by way of Vow, the Image of the faid S. Sebastian " is wont to be painted in divers places, and Altars to be erected to his memory, yea, and Churches to be built.

We are also farther informed by Bollandus (ad Januar. 20. in vit. S. Sebast.) what rare Vows were made to him by those of Milan, in a great Plague, An. 1575. They chose him

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for an especial Saint to implore, not onely because he had conferred like benefits heretofore in other places; but chiefly because his Mother was of Milan, and there also he was educated; and they vowed, if he would succour them, to build a new Church in Honour of this Martyr, and settle a maintenance for daily Offices to be performed in it; to celebrate his Annual Feast with a Fast the day before; to bring solemn Oblations to his Church yearly, on the day of this Vow, (viz. on the Ides of Ostober) and also on the day of his Feast: to offer a precious Vessel, to be a decent receptacle for the Martyr's bones; and several other things of like nature, which you may be sure were so obliging to him, that they could not fail of the desired success.

Neither does the Church want his Reliques, or they their miraculous effects; for though he lived so long ago (viz. An. 287.) that hinders not, but that in feveral Countreys and Cities, they have got remarkable portions of his Body; nay, more than one of those very Arrows with which he was transfixed at his Martyrdom, are shown at this day. We are told, that in a Church of Capua, this Saint's Reliques fanctifie Water (as we heard before S. Anthony's did Wine) which is preserved for the infirm, and is so often called for, that they are fain thus to confecrate it more than once a Year: at Ebersberg, in Bavaria, they have the top of his Scull, which is venerated with great Religion all over Germany, and is a certain amulet against the Pestilence; it being so included in Silver, that People may drink out of it, and in it Arrows are confecrated, which are great Preservatives against the Plague.

R 4

To St. Rocch in time of the Plague.

Hora B. Virg. fec. uf. Sarum.

Quàm magnificum est nomen tuum Beate Rocche, qui tuis intercessionibus multitudinem languentium nosti salvare, & omnibus nomen tuum gloriosum commemorantibus, te propitium exhibere; veni & salva nos à morbo Epidemiæ, & aëris temperiem nobis concede.

Antiphona.

Dieffed Rocch, how magnificent is the magnificent is the same, who by the intercessions knowest how to save a Multitude of languishing keeple, and to show the self propertious to all that commemorate the glorious same: come and save us from the Plague, and grant to us a good temperature of Ayre.

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Oremus.

Omnipotens sempiterne Deus, qui meritis & precibus Beatissimi Rocchi Confessoris tui, quandam pestem generalem revocasti; præsta supplicibus tuis, ut qui prosimili peste revocanda, ad ipsum sub tua confugiunt siducia ipsus gloriosi confessoris tui precamine, ab ipsa peste Epidemiæ, & ab omni perturbatione liberentur.

Per Dominum, &c.

Let us Pray.

A Lmighty everlassing God, who by the Aperits and Pagers of the most Blessed Rocch thy Confesso, diost remove a certain general Plague; grant to the Suppliants, that they who for the removing the like Plague, sy to him, confiding in thee, by the Prager of this glorious Cenfesso, they may be freed from the Pessilence, and from all perturbation.

Through our Lord, &c.

But

But more fully in the Hora Sec. uf. Rom. and in the end of the office of the Bl. Virgin, Paris 1615.

Anaphona.

Ve Roche fanctissime, nobili natus fanguine, Crucis fignaris schemate finistro tuo latere:

Roche peregre profectus, pestiferos curas tactus,

Ægros sanas mirifice, tangendo salutiferé.

Vale Roche Angelicæ vocis citatus famine.

ctis pestem pellere.

A LL hail St. Rocch, to I noble blond ally'd. Markt with the fign o'th' cross on thy left side;

Plagues felt thy vertue in a foreign Land,

The fick were cur'd, toucht by thy saving band.

Farewell great Saint, whom Angels greet, we may, Qui potens es Deifice, à cun- Whose power, like God's, does

drive all plagues away.

Oremus.

Eus, qui Beato Rocho per Angelum tuum,tabulam eidem afferentem promissiti, ut qui ipsum piè invocaverit, à nullo pestis cruciatu læderetur; præsta quæfumus, ut qui ejus memoriam agimus, ipsius meritis & precibus, à mortifera peste corporis & animæ liberemur.

Per Dominum. &c.

Let us Pray.

Wod, who didn promite I to blessed Roch, by an Angel that brought a Lable to him, that he who piously invoked him, should be hurt by no tozmenting plague; grant we befach thee, that we who kæphis memozy, by his merits and paggers may be fred from the deadly plague both of Soul and Bodp.

By our Lord, &c.

NOTES.

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Devotions of the Roman Church.

NOTES.

THE Legend upon which these Prayers are sounded, is set down in a large Prosa (as they call it) in the Mass de S. Roccho, which we find in the old Roman, and Salubury Missals and Breviary, which begin thus. In honore salvatoris

Where it mentions his being born with the fign of the Cross on his left side; and that, as a token of his suture Sanctity, when he was a Child, on Wednesdays and Fridays he could never suck but once a day, (so keeping these as fasting days, by which we may guess at the likelihood of the rest of the story, as) that he cured Men of the Plague, by onely making the sign of the Cross upon them; and how a little Dog brought him Bread, and an Angel healed him himsels of the Plague: And then sollows the story of his being in Lombardy, where he died, and how an Angel delivered him a Table, written in Golden Letters by God's own hand, with the name of S. Rocch in it, and a promise that whosever did commemorate this Saint, should be delivered from, or cured of the Plague, and it ends thus.

Tu qui Deo es tam charus, Et in luce valdè clarus, Sana tuos famulos;

Et à peste nos defende, Opem nobis ac impende Contra mortis stimulos:

Vir tam potens, tam beatus Cum honore collocatus In cœlesti curia,

Voto, voce veneretur
Ut per ipsum nobis detur
Christi frui gloria.

Amen.

O thou great Saint, who art to God so dear,

And brightly shin'st in light above so clear;

Heal us thy servants, and from Plague defend us,

Against its killing Darts thy

Well may we venerate a man fo great,

So bleft, with honour plac'd in heavenly feat;

Our vows and pray'rs we make to him, that we

Hereafter may by him Christ's glory see. Amen.

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This Saint is venerated upon the same account with S. Se-bastian, for delivering many Cities of Italy from the Plague by the sign of the Cross; and you may well think there was something more than ordinary in his signing, when Surim (in his life) tells us, that to preserve a Cardinal from the Plague, he made a cross upon his Fore-head, and the impression of it pierced his skin, as if the cross had been burnt in with a hot Iron. His veneration was decreed with great solemnity, by the order of a General Council. For so Baronius informs, us, (upon the Roman Martyrology, Aug. 16.)

"In the Year 1414, (about an 100 Years after his death)
"the Fathers of the Council of Constance, for the driving a"way a Plague that was begun, decreed that the honours
"due to the Saints, should be bestowed on him; for with
"folemn pomp they brought his Image through the City,
"all the People accompanying it, which being done, the
"Plague presently stayed. And from thence was the ex"ample taken, that every where his venerable Images, Al"tars, Chapels, and lastly Temples were erected.

To St. Marguerite for Women with Child.

There is a famous Legend of this Saint in the old Roman and Sarisbury Breviaries. (on the 20th. of July.) In which these passages are remarkable. She desired of God, that she might have a conssict face to face with the Devil, that hitherto had been her secret and hidden enemy. Then the Devil appeared in the terrible shape of a Dragon, and swallowed her up: but she presently arming her self with the sign of the Cross, the Dragon burst assunder, and the Virgin came unhurt out of his Belly. Asterwards she saw another Devil, like a black man sitting, whom she catching by the Hair, threw him to the ground, and put her right Foot upon the Crown of his Head, and bid him tell her

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her what he was. The Devil faid, lift up your Foot from my Crown, that I may speak: Then he told her, that he was one of those Spirit which Solomon shut up in a brazen Veffel, and the Babylonians coming, and thinking to have found Gold in it, broke it, and so we flew away. She also made him confess his arts of fraud and wickedness, and why he so miserably tempted the Christians; Et pedem virgo sublevans, max velut fumus evanuit, and lifting up her Foot, prefently the Devil vanished like smoke, This was a notable trick of S. Marguerite, thus by putting the Devil to pain, to make him confess the Secrets of his own Trade and Rogueries; but S. Bernard made a worse fool of him, and cunningly over-reached the Devil, to the discovery of a secret which concerned Mens falvation, and fuch a Secret, as no good Angel ever told any Man, out of his own pure good will, the like. For thus I find it in a Rubrick of the Salisbury Hours. (fol. 123.) When S. Bernard was in his Prayers, the Dynell faid unto him; I know that there be certeyn Verses in the Sawter, who that say them dayly shall not perish, and be shall have knowledge of the day that he shall dye. But the Fende wolde not showe them to S. Bernard: Than said S. Bernard, I shall fay dayly the hole Sawter. The Fende consideringe that S. Bernard shall do so moche profyte and goode labor; so be sewed him thys Verses. The verses are there set down, which begin thus, O bone Jesu. Illumina oculos meos, &c. Before every verse, as if it was intended for a charm, is set commonly, a hard name of Greek or Hebrew; as, O Adonai. Locutus sum, &c. O Heloy. Periit fuga à me, &c. And so before others, O Emanuel, O Agyos, O Raby, O Tetragrammaton: and there also, among the rest of the pretious Devotions, (which were all taught him I suppose by the Devil, for I find no distinction mentioned) is that unintelligible and nonfenfical Prayer, (which was mentioned at the beginning of the Book) Peto Domine Jesu, &c.] When she came to die, she prayed of God, that whosoever writ, read or heard of her passion, might obtain pardon of his sins, and whofoever would build a Church to her honour, and minister

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N Dig Qui Plein minister Candles out of his just labour for her service, might have whatsoever he asked that belonged to his salvation: and in a more especial manner (signanter) she prayed for Women in Labour, that when they invoked her Patronage, they might have a speedy Delivery, and escape the Danger, and that the Insant might be born without any defect of its Members. When she had done praying, there was a great Thunder, and a Dove came from Heaven, saying, Blessed are thou Margaret, the Spouse of Christ, behold, thy Petitions are granted thee by Christ, come into the rest of the Heavenly Countrey.

If these Requests and Answer can be supposed to be true, Saint Marguerite, for my money; I see no need of any other Saint to pray to: and indeed I must commend the wisdom of the Later Popes in leaving all this out of the present Breviaries; for this one story would else have been enough to have

fpoiled the Market of the other Saints.

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If any one have a mind to see this at large, and much more, let him consider her Life, written in French Verses, at the end of the Office of the Bl. Virgin, Printed at Paris 1615. To which also the Women with Child are beholden, for surnishing them with a Prayer to her, though the publick Offices of the Church are very sparing herein, being willing, I suppose, that the Bl. Virgin should have all the custome in this case, as you may hear more hereafter. The Prayer is this which follows, which I will not trouble my self to translate into English Meeter, because so many now a-days understand the French.

Oraison de S. Marguerite, a dire pour les-Femmes grosses.

Martyre;

Adam Saintle Mar- Qui pour l'amour de Dieu noguerite, stre sire,
Digne vierge de Dieu eslite, Souffris tourmens & grief
Qui le servis des ta jeuness,
Plein de grace & de sagesse;
Qui

Qui le Dragon parmy Fendis, Que Dieu vuelles pour moy Et du Tyran te deffendis; Qui vainquis l'ennemy d'enfer Enprison fermee de fer; Qui a Dieu fis mainte re-Quand on te voulut couper la tefte. Et par speciale, que Femme Groffe d'enfant, qui à toy Dame De caur devot retourneroit, Et qui ton aide requerroit, Que Dieu de peril la gardast, Et de l'aider point ne tardast.

Site supplie Vierge honoree,

Par ta piteuse passion

Et ta Sainte petition,

Noble Martyre & bien beuree,

prier Et doucement luy supplier, Que par pitié, il me conforte, Et douleurs qu'il faut qui je porte, Et sans peril d'ame & de corps Face mon enfant ysit hors, Sain & Sauf, & que je le voye

Baptisé à bien & à joye; Et si de viure il à espace Il luy doint son amour & grace Parquoy si sainctement il serue Que la gloire des cieux desserne; Et aux autres en cas semblable, Soit par toy amy favorable.

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There is one thing I must farther remark, which we meet with not onely in this story of S. Marguerite, but in Twenty other Lives of the Saints beside: viz. The Admirable Petitions they made to God before they died, together with the promises and privileges they obtained in answer to their requests. God was very free, you will fay, in a grant he made to S. Oringa; when he communicated to her one of his own properties, viz. The knowing peo-Bolland. ad 10. 7aples thoughts, as a reward of her modesty nuar. pag. 651. and chaltness, and this too without her asking: (that we read of) For we are told, that God promised to her, that because she had never cast her eyes upon the face of any man, she should (for the future) be able to see into the inmost fecrets of the heart of any Man, whose face the would look upon. But commonly the Privileges they boast of given to the Saints, were in answer to their Petitions; though most of them are fuch, as are no ways becom-

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ing any Saint to ask, nor God to grant. To instance in a few here: (passing over many that have been named already, and others which we may have occasion to mention afterwards.) We are told of four Petitions that S. Maidoe made to God, which according to the plain sense of the words, express either little Piety or Charity, but all of them, a great regard that he had to himself: and yet these Petitions are said to be made, after that he had fast-colganus vit. S. ed Forty Days and Nights, without tasting Maidoc. 31 Jan.

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The 1. Petition was, That who soever of the Kingly race of the Lagenienses, especially of the Seed of Brandubius, should fit in the Seat of Maidoc, and die in it, might not be with him in Heaven. This sitting in the Seat of Maidoc, Colganus explains, by violent feifing upon the possessions of his Church at Fearna, and holding them in possession without repentance to his death; he prays that such a one might not be faved: which is either a very foolish Prayer, or very uncharitable. To pray that a Sacrilegious Person, dying in impenitency, may not come to Heaven, is like praying that a stone may not fly upward into the Air: the weight of fuch a ones fins will depress him, without any other hinderance to keep him down: but if the Prayer refers to fuch a severe punishment of his crime, that he may never have the grace to repent, and be faved; this is not becoming any Christian to desire towards his greatest enemies; much less fit for this Saint to wish it, towards the race of this King, who (as his Life tells us) was his mighty Benefactour, and had bestowed upon him that Land, whereon he built his Monastery.

The 2d. Petition breaths the same siery spirit; That whosoever of his Monks should deny him, and prove a fugitive from
him, such a one, in like manner, might not be with him in Heaven. The 3d. Request was; That Hell might not imprison
those after the Day of Judgment, who should be buried in his
Church-yard. This, says Colganus, is to be understood of
Catholicks, devoutly desiring to be buried there: but, by

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his favour, the words are fo general, that I cannot fee, but that an Heretick may have as much benefit by this grant as any other Person; especially since the rule of interpretation in this case is, that Favores sunt ampliandi, Favours are to be understood in the largest sense: and it's to be hoped, that S. Maidoc, if he had any forefight in him, took care before he died, to Confecrate a good large burying place; fince, without doubt, if this was a known grant, there was like to be great crowding hither from all parts, and People would not be more carefull, in their last Will and Testament. to commend their Souls into God's hands, than to commit their bodies to be buried in this facred ground: Onely I obferve one good help in this case; that the same privilege,

totidem verbis, was granted to S. Kieran, a-Colgan. vit. S. nother Irish Saint; whose Church-yard, I Kieran. s. Mart. suppose, had as much holiness and vertue in Num. 28. it, as this of S. Maidoc's had, and fo might

have as much custome.

The 4th. Petition was, That he might every day deliver one Soul out of Purgatory, untill the Day of Judgment. This was a pretty request for a Saint to ask, that he himself might do it; and argues that he had no mean opinion of his own merits, but thought he was furnisht with a full stock and treasury of them, that Souls might spend upon them thus dayly, even till the last day: S. Kieran was a little more

modest in another request that he made*, (because the favour depended upon a * Colganus, ibid. condition, and was not absolute, as this

was) viz. That who soever honoured the Festival of his Birth-day, might be rich in this World, and obtain rest in the World to come. But who can believe, that God was as free in his Grants, as these Saints were foolish in their asking? I may then believe, that all the Irish Devoto's to this last Saint were faved, when I can be perfuaded that they were all rich; but till then, the Defender of these ridiculous stories, must not think that he has made them good, when he has told a great many others like them. It may not be amis however to

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relate some of those special Privileges, that we may a little better understand to what heights of folly superstition may advance.

Colgan. in notis ad vit. Maidoc. ad num. 33, 34.

We are told then, that Gregory Turonensis mentions Christ's Grant to S. Laurence, that every Friday he should deliver one Soul out of Purgatory pains. Ciftersians boast, that it was granted by the Intercession of the Bl. Virgin, that the Devil should have no power over any one, who at his death was cloathed in their habit: and we are informed, that it had like to have cost a Monk of that Order very dear, who by the indifcretion

of his Attendants, who did not confider fufficiently Monastici babitus Sacramen-

Bibliothec. Patrum Cisterciens. p. 171.

tum, The Sacrament of his Habit, had pull'd off his Coml, to give him fome relief in the heats of his Fever, and fo he dyed unhabited: who though he was conducted very civily by good Angels, to the Gates of Paradife, yet the Keepers that stood there, refused to give him any entrance; no not though his conducting Angels urged much his good Life and strict Devotion, yet all this would not doe; for it was answered, that by an eternal Law it was established, that no Monk should enter in at those Gates without his Hood; and fo the Gates being shut upon him, he stood trembling without, expecting every moment to receive the fad fentence of damnation; Onely Christ the Judge was so mercifull, that he restored him to life again, for so long a time, till he, repenting of this neglect, might be habited in his Cowl, and so be fit without impediment to enter into Paradise *.

^{*} To infinuate the better, how safe a Man is, and secure of going to Heaven, when he is habited aright; they bring stories, to persuade People, that the Devil watches, as a Cat does for a Mouse, to find any one throwing off his habit, that he may have then a prey of him. For thus I find Thom. Cantipraranus (Lib. 1. de Mirac. sui temp. cap. 7. s. 4.) telling such another Fable as this. " How a Monk, in the heats of a great Fever, had put off his Cowl; " and suddenly such a noise and crack was heard, as if the whole building was "tumbling down; which a holy Man hard by at his Prayers, being terrified " with, the Devil appeared to him, saying, I raised this great noise in indig-" nation,

nation, because thou hindredst me by thy Prayers, from snatching that Monk bodily to be tormented; who had thrown off the Habit of his Order. So little wit these Inventors of Lies have, to bring in the Devil too, discovering secrets to his own prejudice, when he need not; for any one may see, that this appearance and discourse of his would; for the future, prevent all his opportunities of seizing upon such eareless People at unawares.

The Carmeline Friers also are this way as well secured of their Salvation as they can wish: for in the Year 1250.

Gonomus in Chron.

SS. Deipara, p. 256.

neral of their Order, did daily supplicate the Bl. Virgin, that this Order which was honoured with the special Title of the Virgin, might be guarded by some singular privilege of her donation; and he daily repeated with great devotion these words,

Flos Carmeli, vitis florigera, Splendor cœli, virgo puerpera Singularis.

Mater mitis, sed viri nescia, Carmelitis da privilegia Stella maris. Thou flower of Carmel, and thou flowring Vine,
Whose glorious Face makes
Heaven brighter shine,
Virgin and Mother both, without compare.

A Mother mild, who yet no
Man didst know,
On us poor Carmelites deign
to bestow

Some Special boon, who are the Sea's bright Star.

This Devotion was so pleasing to the Bl. Virgin, that she appeared after this to him, accompanied with a multitude of Angels, holding the Scapulare (a Garment) of that Order in her hands, and said: This shall be a privilege to thee, and to all Carmelites, Whosvever dies in this habit shall escape Eternal Fire, whosvever dies in this shall be saved.

There is also another famous privilege granted to the Carmelites Scapular, that Whosvever should be buried therein, should not be held in Purgatory

gatory death.

Th Popes in the power Christ ven. ander Clemen May : these 1 God, death o their S we ma know. on, a yet it i For, le fee he

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gatory pains beyond the Saturday next after the day of his death.

This privilege was approved and confirmed by feveral Popes. John XXII. in his Bull from Lyons, March 3. and in the 6th. year of his Popedom, has these words: I by the power I have received do confirm this Indulgence on Earth, as Christ for the Merits of the Bl. Virgin has granted it in Heaven. This was also afterwards confirmed by Pope Alexander Veh, by Clement VIIth, Sixtus Vth, Gregory XIVth, and Clement VIIIth. The Bull of Pope Clement VIIth dated May 13. 1528. (which begins thus, Diletti filii, &c.) has these words in it; Mary, the glorious Virgin and Mother of God, on the Saturday (which is the Virgin's day) after the death of such Persons (fo habited) will visit them, and free their Souls from the pains of Purgatory. Where by the way we may make one new discovery, that though, for ought I know, Sunday may be a good day of the week to be born on, and may be a very comfortable day whilst one lives; yet it is, according to this, a very fad and ill day to dye en: For, let a Man have never to much favour shew'd him, you fee he must lye almost one whole week in Flames, if he chance to go out of the World on that day.

But there is nothing of this nature has made so great a noise, as the Privileges granted by our Saviour's own mouth to Seraphical S. Francis. As, 1. That who sever shall love his Order in his heart, how great a sinner sever he be, he shall find mercy from the Lord. Colganus, ut

2. That none, in the Habit of a Franciscan, can make an ill end, and that whosoever shall chuse to live ill in that Order, shall not be able to continue in it long. The 3d. is more known than any of the other, viz. The Privileges granted by Christ to his Church near Assistant in Italy, called S. Maria de Angelis, or Portiuncula; and in memory of the grant, a Festival was appointed on the 2d. of August, which even after the reformation of the Breviary by Pope Pius Vth, was allowed by him to be still observed by the Franciscans; and has a place at the end of his Breviary in

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replied;

the Proprium Festorum ordinis Minorum, under the Title of Festum Consecrationis Ecclesia S. Mariæ de Angelis; quod appellatur Festum Portiunculæ. The story is worth the setting down, out of the Lessons of that Feast, and out of Gononus his Chronicon, where the circumstances are given us

more at large; which is as follows:
"In the Year 1221. as S. Francis one Night Gononus, in " was praying for Sinners, an Angel of the Lord Chron. p.217. "appeared to him, commanding him to go to " the Church aforesaid; for there Christ with his Mother, "and a Multitude of Angels expected him. The Message " filled him with incredible joy, and he presently arose and went to the Church, whither when he came, and saw Christ " and his Mother standing on the right hand, with fear and " reverence he fell flat upon his face, unto whom Christ spake "thus, as he lay prostrate. O Francis, thou and thine are "very folicitous for the Salvation of Souls; therefore I " give thee leave to ask fomething of me, for the common " consolation and salvation of Souls, and for the honour of " my Name; for thou art given for the salvation of Nati-"ons, and for the reparation of my Church: S. Francis being a while in a rapture, at the contemplation of fo great "Majesty, when he came to himself, he prayed thus: O our " most holy Father, I miserable Sinner beseech thee, that thou "would'st vouchsafe to bestow this grace upon Mankind, that " all and every Person that comes to this place, and enters "this Church, may obtain an universal Pardon and Indul-" gence of all their Sins, which they shall make Confession " of to the Priest. I also intreat the Bl. Virgin, thy Mother, " the Advocate of Mankind, that for the obtaining this re-" quest, she would vouchsafe to intercede with thy most glo-"rious Majesty. The Queen of Heaven being moved by the Prayers of her Servant Francis, began immediately "to pray to her Son in this manner: O most High and "Almighty God, I intercede with thy Deity, and humbly

beseech thee, that thou would'st vouchsafe to grant the re-

"quests of this poor Francis. The Lord Christ presently

S. Mariæ de Angelis.

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Night Lord go to other, lessage fe and Christ ar and ? Spake

ine are efore I mmon nour of Nati-Francis o great O our nat thou ind, that

d enters d Indulnfession Mother, this renost glooved by rediately ligh and humbly nt the represently

replied;

" replied; Brother Francis, it's a great thing thou hast "asked, but thou shalt obtain greater. Know therefore " that I admit thy Petition; but I will have thee to go to "my Vicar, who has the power of binding and loofing in " Heaven and Earth, and require this Indulgence of him in "my Name. On the morrow after S. Francis went to the " Pope, laid open before him Christ's mandate, intreating "him, that what pleased Christ, whose Lett. 6. in Fest. confect. " place on Earth he held, and whose per-

" fon he represented, that that might not

"displease him. The Pope at first did not think his request " reasonable, because it was altogether free, that is, without " any Oblations; it was the greatest request, and also abso-"lute and perpetual. He faid, that it was requifite, that he "who would obtain pardon of his fins, should some ways " deserve it; and the Pope denied that ever the Roman Court " was wont to grant fuch an Indulgence: The Cardinals also "that were present, opposed the Grant; saying, That the " consequence of it would be, that the Indulgences of the " Holy Land, and of the Holy Apostles, S. Peter and Paul, " would be neglected. But the Bope at length understanding, "that it was the Divine pleasure it should be so, he granted " to S. Francis a plenary and free and perpetual Indulgence; " but it was to take place onely on one natural day of every " year, that is, from the Vespers of the Calends of August, to " the Vespers of the next day, which was the Anniversary day of the faid Churches Confectation.

By this one Revelation to S. Francis, here are so many doubtfull Points determined, (concerning Indulgences, the Anthority of the Pope, as Vicar of Christ, the necessity of private confessions to the Priests, the intercession of the Bl. Virgin) that may well give us Protestants just cause of suspicion, that the Pope had a greater hand in this Grant than Christ had. As for those of his Church, who are bound to believe the truth of that which has been confirmed by 15 Popes (and which one of the later of them, Martyr. Francis. viz. Urban VIII. an. 1624. gave so much cre-

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dit to, that in a Year of Inbilee, when he suspended all other Indulgences, this was declared by his Letters to be excepted and left untouched) I can onely pity the wretched temptation which the common People especially are perpetually exposed to, by such Grants, of laying as much stress upon the keeping of a Day, visiting an Altar, or a Church, dying in fuch a Habit, and being buried in fuch a Place, to procure the Pardon of their fins, and to promote their Salvation, as upon inward moral goodness, and purity of heart and life. In the former cases, Miracles and Revelations are rung in their Ears, to give a mighty reputation to those little and easie observances; and the defects of the later are pretended to be supplied by the use of the other, as the imperfection of Attrition by the Sacraments of the Church: but when were they told, that a balking of these mages, would not prove dangerous to a person otherwise studious of piery? No, no; the contrary is the business of this Church; amidst a great loofness of manners, which they contive at and tolerate, they furnish the People with frightfull stories, to oblige them to all the exactness and care imaginable, about postures and habits and triffing rules of orders *. 3353 leen ad h

A Convert did but happen in the hot Summer time to Casarius, Dinlog. sleep in a posture not modest enough distince. 5. c. 33. (though no body saw it till afterwards) and the Devil, they are told, appeared in the shape of a Nun, and while he so sleept, took him about the Neck and kissed him, whereupon he presently sell sick and died within three days after. At another time, they are informed, that the Bl. Virgin went round all the Monks Beds,

^{*} Thus we are told, that a certain Monk, while the Quire was finging the words of the Creed, Incarnate by the Holy Ghost, and all bowed their heads, he stood erest without bowing at all: whereupon the Devil came and gave him a Box on the Ear; saying; O ungratefull Monk! Why do not you bow as the rest of your Brethren do? Dost thou not hear what is sung, That God for thy sake was made Man? If he had done so much for me, miserable creature, I would have eternally bowed to him. (Spec. Exempl, dist. 9. Exemp. 7.5.)

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ime to enough wards) opeared him antly fell ie, they Monks Beds, Beds, and bleffed them all fave onely one, whom Idem ibid. the neglected, and did not care to look upon (a dift. 7. c. 14. grievous offence, one would imagine this Monk had been guilty of; alas no) the business was, he lay in his Bed irregularly; either his Girdle was laid aside, or he had put off his Hose, or unloosed his Coat, the Relator could not tell which, but one of them it feems it was, and a fault fo great, as to deserve to lose the Bl. Virgin's bleffing. Another, who in the judgment of all was thought a very fit Person to be preferred, and by com-Biblioth. Patrum Cifterc. mon confent was just ready to be cho-Tom P. diffinc 4. c. 29. fen an Abbot, the choice of him by a

Divine Revelation was forbidden, onely because one time he had prefumed to fleep with his Stockings off must this punishment was but a small one, in respect of another which was inflitted (in another Stocking-story) upon a Convert, who in one of the Granges of Clervaux Ab-

bey, presumed to wash his Stockings without thid. cap. 24. his Master's leave (the miserable Man, says

the Relator, not confidering how grievously they offend, who in the least things do violate the Purity of the Sacred Order ; It feems the purity of bis Order was naftinefe, if it was a crime to wash his Stockings) but as the Man was doing this, he heard a Voice cry, Smite him, Smite him; and immediately he felt two grievous blows given him, one on his Head, the other on his Feet; whereupon he returned pale and trembling to his place, confessed humbly his fault, and described his invisible strokes, how that both of them crept inwardly along, one from his Head, and the other from his Feet, and that he should dye, when those strokes were joined in his heart; and foit proved, for he dyed of them in a short time. These and twenty other such ridiculous stories they tell; the effect of which is, the frighting Men into filly and superstitious fears and observances, whilst the undoubted commands of our Saviour are more neglected, and lye unregarded.

To S. Cosma and S. Damian, for fuccess in taking Phyfick.

s sealedred, and coll not care to real upon fa

Hora fec. uf. Roman. Anaphona.

Nclyte Cosma vale, salvéq; facer Damiane, Martyrii.

Sumite nostrarum petimus jubilamina laudum.

Et nobis medicam ferte salutis opem.

meat, as to deline to lo Reat Cosma and blest Damian, all Hail; In quibus enituit gloria Whose Heads are grac't with Martyrs glorious Bays; Receive the Tribute of our joyfull praife and on

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And bring your Med cines, bealing every ail.

Oremus.

Let us pray.

T Nfirmitates nostras, tam mentis quam corporis, respice quæsumus, Omnipotens Deus; & dignare intercedentibus fanctis Martyribus tuis Cosma & Damiano, cunctis nostris mederi languoribus.

Per Dominum, &c.

A Lmighty God, look we befeech thee upon our infirmities both of mind and body, and bouchfafe upon the Intercestion of the holy War: tp28 Cosma and Damian, to beal all our difeafis.

By our Lord, &c.

NOTES.

HE great credit of these Saints to help in this manner, was built partly, I suppose, upon their profession, being both Brothers and Phylicians (as the old Roman Breviary tells us) who might the more willingly be still emploied in the Art they were so well versed in before, and have a natural natural inclination to look after fick Patients, that addressed themselves to them! but especially, upon the Miraclesthat are said to appear at their death. As, that when they were chained together, and thrown into the Sea, an Angel loofed their Bonds, and delivered them; antiq. Lec.3. after this, they were thrown into a great Fire, but upon their Prayers, the Fire lost all its power Lec. 4. to hurt them: then they were hanged upon a cross, and command given to stone them, but the stones Lec. 5. rebounded back upon those that threw them: and fo in like manner, when Arrows were shot at them, they received no harm at all, but many of those that shot them. were thereby flain. Most of which stories are still retained in the present Roman Breviary, and seem to be taken out of U suardus, or Ado's Matyrologies, who lived in the 9. Century, the proper Age (as I told you before) for rappers. The worst is, that Baronius himself, upon the Roman Martyrology (Sept. 27!) is forced to confess, that there are abundance of their Acts extant in Simeon Metaphrastes and Surins, which abound with falshoods, and ridiculous stuff: and if he would have been fincere, he could have told us, that it was not an easie matter, to determine which were true, and which false: but it's all one, Lies have set up many a Saint to good purpose in the Church of Rome.

To S. Nicholas in dangers especially at Sea.

india moi Hora Sec. us. Sarum.

Antiphona.

D erulus, Multo jejunio macerabat corpus.

TIcholas with much fasting did begin, D Eatus Nicolaus adhuc pu- Though but a Child, to make his Body thin.

Vers. Ora pro nobis, &c.

Vers. Pray for us, &c.

Oremus.

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Mar: 1, to Oremus.

tericolor actes for lands of tericolors and Let us pray. I start to see a tericolors of bid at their colors of bid.

Brev. Rom. Dec. 6.

D'Eus qui Beatum Nicolaum Pontificem tuum innumeris decorasti miraculis; tribue quæsumus, ut ejus meritis & precibus, à Gehennæ incendiis liberemur.

Per Dominum, &c.

O hob, who didft grace the state innumerable properties; bouchfake we pray thee, that by his merits and prayers we may be delibered from the flames of Pell.

By our Lord, &c.

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Brev. Sarum. Dec. 6.

DEus bonitatis Author & bonorum dispensator; concede propitius, ut qui Beati Nicolai Confessoris tui atque Pontificis Solennitatem veneramur, ejus Patrociniis atque suffragiis Majestatis tux propitiationem consequamur.

Per Christum, &c.

O God, the Author of Dispenser of all good things; mercifully grant, that we who benerate the solemnity of thy Confessor and Bishop S. Nicholas, by his Patronage and suffrages may obtain the propitiation of thy Paijess.

Through Christ &c.

Per omnia laudabilem virum, cujus
me itis ab omni clade liberantur, qui ex toto corde
quærunt illum.

O Pan, in all things praise-worthy, by whose Perits they are delibered from all destruction who seek him with their whole beart.

NOTES.

There is no great difference in substance, concerning the Acts of this Saint, betwixt the Old and the Resormed Breviaries. Onely the ancient ones, say more miraculous

lous things concerning him, the new fewer. But we are likely to be excellently informed about him, when Simeon Metaphrastes has a hand in his story; concerning whom Bellarmine himself has passed this censure, De Scriptor. Eccles. Illud observandum, a Metaphraste scripeas fuisse bistorias de vitis sanctorum, multis additis ex proprio ingenio, non ut res gesta fuerunt, sed ut geri potuerunt. i.e. Observe, that the Histories of the Saints Lives were written by Metaphrastes, many particulars being added out of his own head, not as the things were done, but as they might possibly be done. And a little after. He has added many and great Miracles, of which there is no mention among the ancient Historians. I think we may well reckon in this number, that which is mentioned in the first Antiphona, and is still retained in the Breviary (Lef. 4.) "When he was an "Infant, though on other days he suckt his Nurses milk frequently, yet on Wednesdays and Fridays he would suck her but once *, and that in the Evening, which custome of Fasting he always observed the rest of his Life: which thing is also mentioned in the Profa of the old Roman and Sarisbury Missals;

* These sucking Miracles, I perceive they are much pleased with, for thus they tell us that S. Katherine the Swedish Virgin, as a fign of her after chaftiry, refused with eries and tears to suck the milk of incontinent Women, as if it had been Wormwood. In vit. ejus apud Bolland. ad Mart, 24.

fervando jejunia, A papilla cœpit fummâ promereri gloria.

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Who yet in Cradle rockt, obtain'd the praise Qui in cunis adhuc jacens Of strict observing usual fasting days; An early Saint! not half fo much in Love With Nurses milk, as with the joys above.

We need not therefore think it strange, that a Saint who began to early to be famous, should grow in wonders with

his Age, and at last come to be invoked as an Universal Deliverer from all dangers. I confess, when I read the first Prayer, which is the proper Collect both in the Breviaries and Missals for the Saint, it seemed to me a very crossgrain'd one, that when by the story that is told of him, his Talent, one would imagine, had lien peculiarly in helping and faving Men out of the distresses of Water, he should here be invoked to free them from the Fire of Hell: But I quickly corrected my fancy, when I confidered, that nothing need feem impossible to the prayers of him, who fasted in his Cradle twice a Week, especially when it was (as you heard) upon Wednesdays and Fridays; for no Astrologer could have erected a Scheme of the Heavens more propitious for Miracles, than these two days are; (as we found before in S. Roch, of whom the same is affirmed.) Besides too, there is this affinity betwixt the Sea and Hell, that they are each of them a great Abys; and it is so common and Proverbial to express all dangers by Fire and Water, that it was great pity, that he who had fuch great command over the one, should have no stroke in matters that related to the other. Passing therefore over other things which the Breviary mentions, (as his miraculous Election to be Bishop of Myra, not by the intervening of Lots, as in the choice of Matthias, but by a voice from Heaven, bidding them make him Bishop, who first entred the Church next Morning, telling them his Name should be Nicholas, which he first did, as if fent by God) Let's onely fee, whence his fame arose for a Deliverer in distresses at Sea. Thus then the Legend in-

Brev. Sar. lec. 7.

Graniq. Lec. 9.

forms us. "Certain Mariners being in great danger by a sudden Tempest that a"rose at Sea, they began to cry out; O Ni"cholas the Servant of God, if those things

be true which we have heard concerning thee, now succour us; that so being delivered from this danger, we may render thanks to God and thee. While they spake these words, one appeared, saying to them; Behold I am bere, for you called me; and he began to help them in or-

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"dering their Cables and Sails and other Tacklings; and a while after, all the noise of the Sea was quieted, and the Tempest ceased*: The Mariners when they came to shore,

"Tempelt cealed*: The Mariners we presently enquired where Nicholaws; and when they learnt that he was in the Church, they went in thither, and, which is wonderfull to be related, they immediately knew him, without any bodies showing, though they had never seen him before; and falling prostrate at his Feet, they paid their thanks to him, relating how by his suffrages they had been delivered, when they were even at the brink of Death.

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* The same is set down in a Prose of the Old Roman Missal. 1520.

O beate Nicola,

Nos ad portum maris trahe de mortis angustia;

Trahe nos ad portum maris

Tu qui tot auxiliaris

Pietatis gratia. (sum

Dum clamarent nec incaf-Ecce quidam dicens, Assum ad vestra prasidia: Statim aura datur grata Et Tempestas sit sedata Quieverunt maria.

And now I hope, after this story, none will wonder, when he hears of that Prayer to this Saint, (though otherwise it might seem a strange one) which we find cited by Chemnitius, out of the Hours of the Church of Hildensheim, in his Examen Concil. Trid. Part. 3.

Credo pie Sancte Nicolae, tuis me precibus esse salvandum, ideo ad te clamo, & te precibus meis licet indignis pulsare non desisto, ut te intercedente, ab imminentibus periculis, à peccatis & offensionibus meis, quibus quotidie affligor, merear liberari: Salva me supplicem famulum tuum, amice Dei Nicolae, de præsentibus angustiis & tribulationibus, quia

Dious S. Nicholas, A believe that I shail be saved by thy Prayers, therefore I cry to Ahe, and cease not to importune the by my Prayers though unworthy ones, that I may merit by thy intercession, to be delivered from imminent perils, from my sins and offences, wherewith I am daily assisted: Save me thy supplicating Servant, D Nicholas thou Friend of God,

pe te confidit anima mea, ut inr te me falvet qui te sibi elegit.

Venerande Pontifex

Cunctis, qui corde credulo

Te quærunt in periculo;

Aufer mortis difpendia, Confer vitæ stipendia,

Quò post carnis exilia.

Tecum fimus in gloria.

Pius nec tardus Opifex

from present straits and Arthusations, because my Soul trusteth in thee, that he may fave me by thee, who hath chosen thee to himself.

TIcholas thou venerable

Who need boggle now at the words of the Hymn mentioned by the same Author, and also by Cassander, p.252. of his Works?

Bishop.
Inclin'd to pity and to help not slack,
When dangers threaten thou ne'er failst his hope
Whose forward faith about to

thee does tack,

From Death's expensive losses
us defend,
The pleasing gains of life was

The pleasing gains of life unto us give;

That when the crosses of this flesh have end,

With thee we may in Glory ever live.

How edifying and Spiritual is the Application of all that is said of this Sea-Patron, which the Prosa in the forecited Roman Missal gives us?

Nos qui fumus in hoc mundo Vitiorum in profundo Jam passi naufragia, Gloriose Nicolae, Ad falutis portum trahe Ubi Pax & Gloria.

We that in this World impure
In Seas of vice, are almost
drown'd,
Blest Nicholas bring to Port
secure,
Where Peace and Glory's to
be found.

To

Hora uf. Re

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Ibid.d

ginis omni gat, glori corpo ni no ment ftri,

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To

To S. Barbara, for to be confest, and to receive the Eucharist, before Death.

Hora sec.

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Antiph.

Virgo fide fana
De stirpe creata profana
Gaudia mundana
Postponit & Idola vana.
Ora pro nobis, &c.

This Virgin sound in Chriftian Faith, Though sprung from race that was profane, All worldly joys despised hath, And undervalued Idols vain. Pray for us, &c.

Ibid. & Hora fec. uf. Sar.

Oremus.

Intercessio quæsumus Domine Beatæ carbara, Virginis & Martyris tuæ, ab omni adversitate nos protegat, ut per ejus interventum, gloriosissimum Sacrosancti corporis & sanguinis Domini nostri Jesu Christi Sacramentum, ante diem exitûs nostri, per veram pænitentiam & puram confessionem, percipere mereamur.

Per Dominum, &c.

Let us Pray.

Lozd, that the Antercession of S. Barbara, the Mirginand Party2, may protect us from all adversity; that by her means we may, by true repentance and pure confession, merit to receive befoze the day of our death the most glozious Sacrament of the most holy body and bloud of our Lozd Jesus Chris.

Through our Lord, &c.

NOTES.

There is scarce any Saint in the Kalendar, of whom more incredible things are told, than of S. Barbara,

in the old Roman Breviary; nor indeed more ridiculous. Lest. 1. She is said to be the onely Daughter of One Dioscurus a Heathen in the Reign of Maximianus (or, as Baronius will have it, of Maximinus) and is placed in the Year 230. and said to be instructed in the Faith by Origen (though it's strange so famous a Martyr should be pertermitted by Eusebius, who in his Ecclesiastical History (lib. 6.) mentions several Women, whom Origen converted to Christianity, but does not so much as name her among them.)

Lest. 2. Her beauty was so great, that to defend it, her Father built a Tower, onely with two Windows, and a place to Bath in, curiously contrived and adorned, where she was

put.

Lef. 3. There, while she was in Meditation, an Angel stood by her, and explained to her all things belonging to the Catholick Faith; and when the Angel opened the Mystyry of the Incarnation, to her great joy, Jesus appeared in the shape of a Child. And now being more strong in faith, in the absence of her Father, she commands the Workmen to make a third Window in the Tower towards the East, she being a worshipper of the Trinity, saying, That onely by 3 Windows (fo it is in Metaphrastes) every one that comes into the World is enlightned: and this she said signifying the Majesty of the H. Trinity (as Metaphr. has it) and when her Father was angry at this talk of hers, and at the addition of the third Window, she pointed with her Fingers, and faid Behold the Father, Son and Holy Ghost. [A fine discovery this is of the Trinity, by one that had been newly instructed in the Catholick Faith by an Angel: like to which is that blasphemous Picture, in the Salisbury Hours, where the Trinity is represented by 3 Heads upon one Neck of a Man's Body. And with the like prophaneness and folly, the Festival'

discourses:

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^{*} Festiv. in die Trinit. which is taken out of Durandus, who giving a reason why the Bell tolls thrice, at the death of a Man; says, it is because the Trinity was first found in Man: Primo enim formatus est Adam de terra, deinde Mulier ex Adam, postea homo creatus est ab utroque; Is ita est ibi Trinitas. Durand. Rational.lib. 1. c. 4. s. 13.

discourses: " Adam, our Fore-father, that came out of the " Earth, one Person; and Eve, of Adam, the second Person; " and of them both cometh the third Person, as their "Child; thus the Trinity was found in Man. But, methinks, the Nuns have found the Trinity better than thus in Womankind. For in the Life of S. Clara de monte Falconis, we are told, that in her heart, when it was opened, were found the impreffions and marks of the Passion of our Saviour, viz. a Crucifix with three Nails, the Spear, Sponge

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Apud Ribadeneir. inter vit. Extravag.

and Reed on one fide; and on the other, the Whips, Rods, Pillar, (at which he was scourged) the Crown of Thorns; and these signs of our Saviour's Passion did consist of strong and hard Nerves. But (which I cite it for) they found that which was still more wonderfull, three Balls in her Gall, as it were three Filberts of equal weight, colour and bigness, which (fays her life) was a plain Testimony of the H. Trinity, to which this Virgin was wholly devoted: Which is more fully express'd by Bernardinus de Bust is *, whose words are these; "In her heart was found

"a Crucifix ingraved, with all the "Mysteries of the Passion; and in

* Cited in the Martyrolog. Franciscan. 17 Aug. p. 352.

" her Breast were found three little Balls, one of which does "weigh as much as two of them, nay, as much as all three " together; and all three together weigh no more than one " alone; by which is fignified, that she had a continual re-" membrance of the Passion of Christ, and a perfect belief " of the Unity of the Divine Essence, and of the equality of " the three Divine Persons, (Which I take it is the most mysterious Relique that ever was found in Flesh, if any one can believe it.)

The Festivale, a little after, explains the Trinity by Water, Ice and Snow, which three, fays he, be divers in substance, yet all is but Water. "The Water

" is so full of might, that is to understand the Fa-

"ther: by the Son Fesus Christ, ye shall understand Ice, that " is, Water congealed hard and brittle; that is, Jesu Christ very " very God and Man, that took the substance and frailty of "Mankind: by the Snow ye shall understand the H. Ghost: " for right as Snow is but Water and Ice and Light in the " Air, but how, no Man can tell, so cometh the H. Ghost " from the Father and the Son. Capprave also gives us a

Narration, how when France was troubled Capgr. in vit. Egwith the Arrian Herefie, that Errour was berti, f. 122. reproved: and that God in three Persons,

was of One and of equal substance, was shown by this plain Miracle of three drops clearer than Grystal, that fell upon the Altar, as it were from the Roof of the Church, which drops were of equal magnitude, and being joined together, made one most fair Gemm.] But to go on with the story of S. Barbara.

Lef. 4. Upon the Marble of the Bath, the made the fign of the Cross, which remain to this day: (Metaphrastes say more expresly, That she made the sign of the Cross with he Finger on the Marble, which made a remaining Impression, if it had been graved with Iron) and in the Bath, God fo or dering it, upon her Prayer she was wonderfully baptized by John the Baptist.

Lef. 5. Her Father perceiving, by the alterations she had fore he made in the Tower, and by her discourses, that she was upon t Christian; drew out his Sword, in indignation, to slay his though Daughter: but upon her Prayers to God, a great Ston more a opening it felf, received her into its Cavity, and attended Death,

her to a Mountain full of Caves, when tress, * Tecum virgo lapis the thought to have hid her felf, bu praying volat. Profa in Missal. was discovered by a Shepherd, who one dyin Roman. Antiq. was punisht for it miraculously, he him by thy

felf being changed into a Marble Statue, and all his Sheep was of into Locusts, (or, as Metaphrastes says, into Beetles) which for Chi to the perpetual accusation of the crime, continually fly a bloud, bout her Grave.

Lef. 8. She was, after this, brought before the Heathen ment of President, who, after Scourgings and Beating with Clubs Thu commanded her Breasts to be cut off, and to be led naked too lon through

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Lesson I ca broug for ob fession by Sur a Tow Henry Straw, felf ha places House

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through all the City. But upon her Prayers, that her naked Body might not be exposed to the Pagans, an Angel came and covered her with a white Garment, and so healed the wounds of her Body, that not so much as a Scar appeared.

Les. 9. After this, her Father cut off her Head with his own hands, and was severely punisht for it; for as he went down the Hill where the Murther was committed, Fire defcended from Heaven, and so consumed him, that not so much as any Dust of his Body remained. (Thus far the Lessons.)

I cannot omit here the relating an extraordinary Miracle brought to confirm the efficacy of Prayers to S. Barbara,

for obtaining the Eucharist and Confession before Death. It is recorded by Surius thus. In the Year 1448, at a Town called Gorcum in Holland, one

Surius in vit. Barbaræ, 4 Decemb. mentioned also by Ribadeneira in her life.

Henry Kock by an accident of a Candle that fell into the Straw, had his House set on Fire in the Night, and he himfelf hardly escaped in his shirt, which began to burn in two places: but he remembred that he had left Money in the House, and would return into it again to fave it; but behe hat fore he could come to the place where it lay, the House fell wass upon his naked Body: when apprehending present Death, lay his though the scorching Flames tormented him, yet he was Ston more afflicted, because he had not been fore-armed against ended Death, by the Sacraments of the Church; and in this difwhen tress, he betook himself to S Barbara for Soul-remedies, f, by praying thus. O, S. Barbara, Succour a miserable wretch, and who one dying in his sins, which thing thou art now able to perform he him by thy Spouse: Let that be done by thy Prayers in me, which Sheep was of old promised by Heaven to thee, as thou wast a-dying which for Christ: Let thy Spouse be mindfull of thy rose and Virgin y fly a bloud, let him remember thy chast and Virgin love, that my Soul may not go out of my Body, till it be purged by the Sacra-Heather ment of Confession, and fore-armed with the saving Viaticum.

Clubs, Thus you must believe he prayed, (though it seems to be naked too long a Prayer for one whose Body was actually burning

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in Flames) but see the effect. S. Barbara being thus invo. ked, immediately presents her self, in such a form as she used to be pictured with in Churches; and with her Garment, she quenched presently the Globes of Fire, and with her white Hand, brought him through the Straw-roof, and fetting him in a safe place, spake thus to him. Because thou hast ofin offered acceptable Devotions to me, and now implored the Di vine mercy by my Patronage, know that by my means thy life shall be prolonged till Morning, in which time thou mayst be con fest, and receive the Sacrament of the Eucharist and Extrem Unstion. After which words, Saint Barbara disappeared all was performed as she said, though Henry was so burnt that scarce any Flesh was lest on his Bones unconsumed and that which remained was as black as a Negro's; one his Eyes, Tongue and Heart remained untoucht. Testiss by Theodoric the Priest that confest him; a credible Witne no doubt *.

* Such another foolish story the Golden Legend gives us in her Life; the a Man that was thought to be starved to death, and by a Rope cast about Neck, was drawn to the top of a Tower, and thrown off from thence, when came to the ground, he rose up upon his feet; and gave this account to thosen wondered how he was alive (having so long continued without any Meat) how he could be preserved in his fall; he told them that S. Barbara preserve him in all his straits; and in his fall from the Tower sustained him with holy hands, and that he could not dye till he was confest, and received the charist and Extreme Unction.

This story puts me in mind of another miraculous on concerning the Communicating of S. Brigid before she dy

Colganus, vit. S. Nennidii ad 18 Januar.

It is thus. Saint Brigid told S. Nennidiu, Convert of hers, that on the day of her deal the would receive the Eucharist from his had He answered her, Would to God you mig

live till that come to pass: she replied that so it should Upon which, when Nennidius was gone from her, he prof poralis ded for his hand (with which he was to give the Eucharia a strait Brass Glove (some say a Silver one) with a Lock Key for it, left it should touch his Body, or his Hand

touch S. Bri the co to Roi into t Lord . he was death aticum House he had fame h standi S. Brig

To

whom

Brev. Ec apud Bol 26 Fanni E

tificis i ipfum morbid rúmque Paraly que dig jusdem! æternæ mediun

amus.

touched by any unclean thing: And farther, believing what S. Brigid told him, and being willing to prolong her life for the common good many Years, he undertook a Pilgrimage to Rome; and entring a Ship, he threw the Key of his Glove into the Sea. But there is no wisedom nor counsel against the Lord: for some while after, returning into his Countrey, he was admonished by an Angel, that the day of S. Brigid's death was at hand, and that he must give to her, her last Viaticum: The Night following, lodging at a Fisherman's House, his Landlord found a Key in the Belly of a Fish, that he had opened, which Saint Nennidus knew to be the very fame he had thrown long before into the Sea; and so understanding that it was the Will of God he should go over to S. Brigid, he did so; and found her almost expiring, to whom he gave the Eucharist before she died.

To St. Marus Bishop of Triers, for Palseys and Convulsions, &c.

Brev. Eccl. Trev. apud Bolland, ad 26 Fanuar.

Eus, qui S. Mari Confessoris tui atque Pontificis intercessione, homines ipsum invocantes, à quavis morbida corporis membrorúmque contractione, atque Paralysi liberare præservaréque dignaris; concede nos ejusdem Sancti meritis, sic corhe prof poralis vitæ fanitate potiri, ut ucharil æternæ animarum salutis re-Locka medium in coelestibus inveni-Hand amus. Per Christum, &c.

God, who by the intercession of S. Marus thy Confessor and Bithop, dost vouchsafe to preserve and deliver Pen that invoke him, from any diseased contrac= tion of the body and mem: bers, and from the Palcey; Grant that we, by the merits of the same Saint, may so en= iog health of bodily life, that we may find the remedy of the eternal falvation of our Souls in Beaben.

> By our Lord, &c. S. Basilius

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S. Blasius, for removing Bones that stick in the Throat.

HE Saliebury Breviary Informs us, that when this Saint came to be beheaded, he prayed to God in this manner: "O God, hear me thy Servant, Brev. Sar. Lec. 3. "that if any one remembring me, shall S. Blafii ad Feb. 3. "fall down and worship Thee; if any " Fish-bone, or any other Bone shall stick in his Throat; or "if he fall into any Infirmity, Tribulation or Danger, re-" ceive, O Lord, I beseech thee, his request. The Lord said, I will fulfill all thy Petition. The Invocation of this Saint, is a present remedy in such cases*, prescribed by a Grud Physician, says Ribadeneira, who also directs, that Ribadeneira, taking fuch Persons by the Throat, these word 3 Febr. p. 90. should be pronounced aloud: viz. Blasius the Martyr, and the Servant of Christ says, either come up, " else go down.

> Y———Tu guttura verbo Suffocata aperu, & nos audire momento. Mantuan. Fastor. 1. 2.

S. Emetherius and S. Celedonius, for allaying Hail-storms and sudden Tempests.

power to allay Hail-storms. "For, we are told, that bolland Ast. Sanc. "in such cases, the Clergy of the Place, where their Chapel is, make a solem Procession thither; they put lighted Procession their Altar, and after they have sung the Hymn with the Antiphona, they subjoin the praises of these

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"these Saints, and the desired Calm follows. The truth is, by that time all these things are done, especially if the Priests do not cut short the praising work, but give these Saints their due commendation; a violent Tempest of Hail may cease naturally, without the help of them, or any other Saint besides.

S. Venisa, for the Green-sickness, & pro Ordinandis Menstruis, and Bloudy-sluxes.

THIS Saint has a Chapel dedicated to her in a Village hard by Roan, in France, and a Feast kept to her Memory, the day before Ash-Wednesday. And at Valentiens, in Hainault, there the Women implore her Patronage in the forenamed Cases; binding themselves about for 9. days together, with Purple or White Swathes, according to the feveral proper kinds of this Disease; when they are cured, they hang them up near the Statue of S. Venisa; and by reafon of the Multitude of those that frequent the place, the heap of fuch Oblations does so increase, that they are fain to remove them. The Women do the like at Tourney, and other places. Some conjecture with pro-Bolland.de S. Verobability, that this S. Venisa (or Venica) is nica. 4 Febr. p. 454. the same with S. Veronica, onely her name contracted; and that all this Devotion comes from the common Opinion, that she was the Woman, whom Christ in the Gospel cured of the Blondy-flux. There are many other Saints whose Patronage they implore, besides these I have named, as S. Lucy, for fore Eyes; S. Leonard, for Prisoners and Captives; S. Hubert, for biting with mad Dogs, or any venomous Beafts, &c. whose stories, I shall for Brevity omit, and onely add one more.

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S. Anthony of Padua, for the Recovery of Lost Goods.

THIS is the last Example, I shall mention, of Patron Saints; but his veneration is so great in the Church of Rome, his Preaching and Miracles so samous, that it will require something a larger Discourse than I have bestowed upon the rest. He was a Contemporary and Disciple of S. Francis, to whom he was so dear, that he used to call him his Bishop (as Trithemius tells us.) The present Breviaries have onely three short proper Lessons for him, Jun. 13. and the sollowing Collect:

E Cclesiam tuam, Deus, beati Antonii Confessoris tui solennitas votiva lætisicet; ut spiritualibus semper muniatur auxiliis & gaudiis persrui mereatur æternis.

Per Dominum, &c.

God, let the much desired folemnity of Bl. Anthony thy Confessor glad thy Church; that so it may be always defended with spiritual aids, and may merit the fruition of eternal joys.

Through our Lord, &c.

But the Franciscans, even after the Reformation of the Breviary, by Pope Pius Vih, obtained from him the Privilege of having Proper Offices for some famed Saints of their own Order, which were Printed a-part, at the end of his Breviary; among which, this S. Anthony has a large place, where I find Twenty Lessons of the old Breviary concerning him still retained without alteration; and I hope the following Popes have not been so unkind, as to debathem from rehearing those pleasant and beloved stories of S. Francis, and his great Followers, nor contracted their Devotions

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" to " wi Devotions into a narrower room than that Reforming Pope did. I leave the Reader to confult the Hymns there, which they sing in honour of him; and come to the business of his Patronage in the case of lost goods.

This is affirmed by many Authors. Guillelmus Pepin *,

a Paris Doctor, fays; "This Saint has a privilege from the Lord, in reference to lost goods; which by his merits are prafix. vit. S. Anton. apud Joh. de la Hay.

" often recovered, which I my felf have

"frequently experienced. Pelbartus, a Franciscan, says the fame; That God, as he made him wonderfull in his life, by giving him the grace to be able to recover lost Souls; "so now he is in Heaven, he has granted Men the favour wonderfully to recover by his merits lost goods. But none I meet with, has given so particular account of it, as Ribadeneira, whose words are these; "Christian piety does implore the Patronage of S. Anthony,

"especially when afflicted with the loss of Anton. 13 Jun.

"Goods, and his merits work wonderous

"effects in this Case. The Original of this Devotion feems to be this: A certain Franciscan Novice, throwing off his Habit, ran away from the Monastery, (in which the Saint lived) and stole away with him a Psalm Book, written with S. Anthony's own hand, and explained with Marginal notes, which S. Anthony often used, when he privately expounded the Scriptures to the Friers. As soon as Anthony perceived his Book to be stollen, he falling down on his Knees earnestly prayed

"God, that he would restore the Book to him again. In the mean time the Apostate Thief having his Book with him, as he prepared to swim over the River, met the

Devil; who with a drawn Sword in his hand, commanded him immediately to go back again, and restore to S.

"Anthony the Book he had stollen from him; threatning to kill him, unless he did so: The Devil required this with so terrible an aspect, that the Thief being assembled

with so terrible an aspect, that the Thief being astonished, presently returns to the Monastery, restores to the Saint

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"his Book, and continued in a religious courfe of life ever " after.

I fee the Church of Rome will never be at a loss for ways to promote this their Superstition. The most common Method we have heard of hitherto, has been Revelations and Voices. pretending gratious grants from God, to the merits of fuch and fuch Saints, that Perfons in their particular diffresses should find desired relief, when they did invoke them: this feems to be a pretty plaufible incouragement, and to require onely fatisfaction in one doubt, how to be secured. that God spoke such words; for if he did, who will not readily determine his practice, by the plain fignifications of his heavenly will and pleasure? But as for the occasion here mentioned, there are, methinks, a great many discouraging circumstances in the story; so that the greater opiniona Man had of this Saint, the less expectation should he, in all reason, have of recovering his losses by the choice of this Patron, if this be all that can be produced to affure him, that his addresses to him in this case shall nor be unsuccessfull. For, 1. Few Mens losses are of that importance, that S. Anthony's Pfalter was, especially with his admirable Divinity noted in the Margin: And again, few Mens merits, if all be true that is told of him, could equalize his; and why then should every one prefume that their Prayers shall be extraordinarily heard, because his were? To which may be added this main doubt, that I believe that this is one of the first instances that can be given of the Devil's threatning, and frighting any one into honesty, and into Devotion; and considering his interest, it's very likely to be the last of the kind: and for any one now to tell us (as Pepin did) that he has found the success and benefit of such addresses, would be onely to fet all the cunning Men, and all the Aftrologers a-laughing (whose trade for discovering lost goods, seems to be threatned by fetting up this Saint for a Patron) for they would be ready, I dare vouch for them, to forswear their Art, if S. Anthony had ever helped so many to their lost goods, as they will tell you they have done.

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(wl ing But it may be, it is not so much this soolish story which Ribadeneira has pitched upon, (or at least not this alone) as the mighty same of S. Anthony, and the reputation he has got in the Roman Church, partly as a powerfull and prophetical Preacher, and partly as a worker of Miracles, that has invited them to a strange veneration of him; and then you may give them leave to chuse what way to express it in; and so many having been possessed before him of other Offices, this might fall to him of course.

That which I shall therefore do farther, shall be to give the Reader some account of the admirable things that are reported of him in his life; which Ribadeneira has given us more concisely, and Surius more at large; and more lately (an. 1641.) Joh. de la Haye, (who has given us S. Anthony's works) has put that Life in Surius before them, with some additional Miracles after his Canonization, and has divided it, for the Readers greater ease, into Chapters, whom therefore I shall cite all along in the following Discourse. To pass over other less material things concerning S. Anthony, I shall onely consider what relates to his preaching and miracles.

The first occasion of his being noted for a Preacher (who was before accounted an illiterate person, and to have no farther skill than to say the Church-offices, and had submitted to the mean imployments in the Kitchin, of washing Dishes, and scowring Kettles, and used to sweep

Concerning S. Anthony's Preaching.

Ribaden. in vit. Anthon-13 Jun. p. 247. Et in vit. ejus apud Joh. de la Haye, c. 6.

the Friers rooms) was, when he took facred Orders with certain Dominicans, who being put upon it to Preach at that time to the People, excused themselves that they were altogether unprovided of a Sermon; whereupon S. Anthony was intreated to Preach (though it was ex tempore) what soever the spirit should suggest to him: His modesty was such that he also would fain have declined it, telling the President (who urged it) how little Learning he had, and that having been condemned to such humble Offices, he was better acquainted

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acquainted with Potts and Besomes, than Scholastical Subtilties; all this would not bring him off, but Preach he must: At the beginning of his Sermon he spoke to them simply and

plainly; but in the progress of his discourse, Orfus est simpliciter he used such elegancy of words, such heights ad eos dicere. of mystical sentences, that rapt all his Auditors into admiration, especially because it was beyond all their expectation.

of the Cross over them.

And now the next thing we hear of him is that he receives commission from the Minister General to Preach In vit. Antonii abroad; and he is so busie in this new work. cap. 7. that he runs up and down from one City and Town to another: The Churches were not sufficient wherein to spend his Zeal: but Camps and Streets and Fields are the Places where he chuses to Preach in; which course of his the Jesuite Lorinus would fain countenance, from something he fansies like it in the Apostles; but the resemblance Lorinus in is far greater betwixt him and our Quakers; who Act. 2. v.6. are a restless Generation, troublesome, and furi-

ous in their heats, of an ill-guided Zeal, and endeavouring to be popular by the pretences of extraordinary humility.

He preached at Rome one time before the Pope so much to his content and wonder, that he called him Arcam Testamenti, the Ark of the Testament: and well might he call him fo, (fays the Author of his Life) for he had the Scriptures fo fastned in his Memory, that he could from thence have wholly restored them, if all the Books of Scripture had been loft. But whether the Pope had any great skill in Sermons or no, to be fure S. Francis had: and we are told that when S. Anthony was preaching one time upon the passion of our Saviour, S. Francis, though he was far distant in another Countrey, yet he appeared to his Children after a wonderfull manner in the Air, for he seemed to stretch out his Arms a-cross, as it were approving Anthony's Sermon, and showing what the Friers ought to imitate, and bleffing them, he made the fign

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But we hear of a wonderfull approbation of him for a Preacher, which was given him by the Inhabitants of the

Sea, more aftonishing than this Apparition in the Air. For as he was preaching at Ariminum, which was a Nest at that time of Heretiques, and few or none re-

Ribadeneir. p. 247. Francis. Mendozius inter Elogia prasix. vit. S. Antonii.

garded his Doctrine, he went out of the City, and fate him down by the Sea-side, and called to the Fishes in this Language. "Do you at least lift up your "heads, in regard to my words, fince the Heretiques deny " to hearken to me. He had scarce left off speaking, when a Multitude of great and little Fishes thronged to the shore where he sate, lifting up their heads out of the Water, as it were to fignifie their attention to his words. Then the Holy man, after he had faluted them by the name of Brethren, (a complement he learnt from S. Francis) he rehearled to them the benefits for which they were indebted to their Creator, what gratitude they owed Him, and what serviceable offices they might perform toward him. (What pity is it that this edifying Sermon should be lost, and since his skill was so great. that he did not leave a Treatife behind him upon this Subject, concerning The whole Duty of Fishes towards God?) When he had concluded his Sermon, the Fishes bended their heads, as if they asked his bleffing, and went back into the Sea. And now it is no wonder to tell you, that the People were astonisht at the Miracle, that the Heretiques that were prefent, were struck as mute as Fishes, as to any farther oppofition and contradiction; onely they fell at his Feet, declaring their embracing the Orthodox Faith, and their Conversion. We are farther informed that a Prophetick Spirit accompanied his Preaching, of which they tell us this story.

S. Anthony preaching at the Funeral of a certain Usurer, took that place for his Text, Where cap. 19. your Treasure is, there will your Heart be also. In his Sermon, among other things, he said. "This Rich man is "dead and is buried in Hell: Go to his Treasure, and you "shall find his heart in the middle of it, though his Body

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"be buried: The Parents and Friends of the Man, went and searched, and they found his heart yet hot in the midst of his Money.

It will be now, after all this, no strange thing to be told, that all People were very desirous to hear such a Preacher,

or to find him frequently engaged in this

Work, when he is fo much admired, that Ibid. cap. 12. fometimes Thirty Thousand People, or more were present at one of his Sermons. When he preached a Lent course, the Church could not hold the Number of his Auditors, so that he was fain to hold forth in the open Thither from all Quarters People flock in crowds to hear him; They rife before Day, and strive which shall get first to the place, where the Sermon was to be: There you might fee Souldiers and Noble Matrons, and fuch as used before to lye long in Bed, running in the dark, and watchfully expecting the Preacher. The Tradesmen would not open their Shops, or fell their Wares, before his Sermon was over. The good Women in devotion, cut off pieces of his Cloaths with their Sizzers, laying them up for Reliques, and he counted himfelf happy that could but touch the Hemm of his Garment. It was admirable to observe

in this great Concourse of People, no ill behaviour, no laughter, no Children crying, no diffur-

bing noises; all their Ears were attentive, their Eyes perpetually fixed upon the Man of God, all waited to hear him with untired patience, and much devotion, as if not any Man but an Angel descended from Heaven spoke to them. The fervour of the Preacher was such, that his speech came from his Mouth, as from a hot Furnace; the effect was, that he wonderfully affected his Auditory, penetrated into the very marrow of their Souls, raising in them much devotion and compunction, hatred and detestation of their Vices: so that People were heard to say one to another with much sighing; Ah miserable wretch that I am! who never till now thought such a thing to be a fin, and if I had known it to be such, would never have committed it:

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they excited one another to make confessions, to undertake Religious Pilgrimages, to fast on certain days in honour of the Mother of God, &c. He sent so many of both Sexes to confess their sins, that neither the Friers nor Priests, though many did attend him, were enow to hear all their confessions. Then first Men began to go in Procession by Troops, beating themselves, and singing pious Canticles *; and this laudable custome proceeding from such an Author, increased more and more; so that almost in all the parts of Italy, it is strictly observed to this day.

* Ribadeneira (p. 248.) says that the People at Padua, upon his Preaching at the time of the Spring Fast, were so melted into sorrow and tears, that in great Companies unbaring their backs in the very streets, they severely whipped themselves, Crying out to God, Mercy, Mercy.

And now I cannot but fansie, after this huge noise concerning such an Angelical Preacher, it will be a very seasonable Gratiscation of the Reader, to acquaint him with S. Anthony's way of Preaching: that he may understand,

Quid dignum tanto feret hic promissor hiatu;

If his strong sense by charming Tongue apply'd, Makes good what Fame proclaims with mouth so wide.

And fince it has fallen out so unluckily that S. Anthony's Sermons have out-lived him, and have been put forth as great Jewels and Rarities by their own Men; I shall onely do the part of a Rehearser; not engaging my self to give you every word of the Sermons I mention, for (notwithstanding all that has been said in their commendation) I am sure the dulness of them would tire and cloy the Reader; nor shall I add any thing of my own, but faithfully translate his words, that no Man may object that I have plaid tricks with him. And since I find Trithemius has commended his Sermones de Tempore, upon those words, Erunt signa in sole, &c. And his

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ed it:

his Sermones de Sanctis, as most elegant and ardent discourses; I'll chuse to give the Reader a tast of each: And though they are all of a piece, yet since it may be presumed that the first Sermon in his Works, is not the worst, I'll begin with that.

S. Anthony's Sermon on the 1. Sunday in Advent.

Luc. 21. V. 25.

There shall be Signs in the Sun, and in the Moon and Stars; and on Earth distress of Nations.

Ere are Four Things observable, according as there are Four Advents, viz. Into Flesh, into the Mind, to Death, and to the final Judgment.

The coming into Flesh, and this is the Assumption of humane Flesh, in those words, There shall be Signs in the Sun; for the Sun is the Son of God. The 2d. (Advent) is into the Mind spiritually; and this is the purgation of our Mind, or protection against Sin, or bestowing Vertues on us: In these words; There shall be Signs in the Moon. The 3d. is, in Death, which is the division of Soul and Body: in these words, And in the Stars. The 4th. is, in the end of all things, when there shall be a discussing of Merits, and punishing of Vices: in these words, And on Earth distress of Nations, &c.

There shall be Signs in the Sun The Sun (so called be-

cause it shines alone, Sol quod solus luceat) is Christ, who dwells in Light inaccessible: in compare with whose same city and brightness, all that of the Saints suffers diminution: Therefore it's said, (Esa. 64.) We are all become unclean, and all our Righteousnesses like menstruous Clothes. This Sun (as it is Revel. 6.) is become black as Sackcloth

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of Hair. For with the Sackcloth of our Humanity, he covered the Light of his Divinity. I have made Sackcloth my clothing; (Pfal. 68.) And what has the Son of God to doe with Sackcloth? With this Garment, not God, but the finner; not the Creator, but the

offendor ought to be clothed. It is non Creator, fed Peccator.
the Garment of the Penitent, not of

him that forgives sin. What hast thou therefore to doe with Sackcloth? It was very necessary for sinful Man: because it repenteth me that I have made man, that is, I am

punished for the sake of man.
Hence (Esa. 43.) Te have made

Pænitet me fecisse hominem, i. e.

Pæna tenet me pro homine.

'me to serve with your sins, &c.

The Sun therefore was black as Sackcloth of Hair. Under the Sackcloth of Flesh, the brightness of Eternal Light hid it self. Concerning whom it's said, (Esa. 45.15.) Verily thou art a God that hidest thy self. And, Esa. 53. His face was as it were hidden. And well is it said, Hidden. For the Hook of the Divinity, was hidden in the Bait of Humanity. That (as Isa. says, cap.27. v.1.) He might slay the Whale, (that is, the Devil) which is in the Sea, (that is, in the said, 30b 40.

'In his eyes, as with an hook he shall take him: that is, Behemoth. The humble takes the proud; our little Infant, the old Serpent. Therefore it's said, Isa. 11.

The sucking Child shall play on the hole of the Asp, and the weaned Child shall put his hand on the Cockatrice Den. Our Infant wrapt in swadling Bands, laid in a Cratch, by his powerfull hand draws the Asp and the Cockatrice, that is, the Devil, out of his Hole and Den, that is, the Conscience of a sinner. The Sun therefore became black, as Sack-cloth of Hair: O the First! O the Last! O the High one, and yet humble and vile! And we (says Isa. 53.) counted him a seprous Person, smitten of God and humbled. Concerning whose humbled sublimity speaks Isa. 6. I saw the Lord sitting upon his Throne, high and lifted up. Observe, what

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Hed bef, who ofe fandiminucome un-Clothes. ackcloth what his Sitting is, what the high Throne, what the fign of the Lord lifted up. His Sitting *, is the humble inclination of the Divinity in the Humanity. Thus Ecclesiastic. 38. ver. 19. The Potter sitting at his work, and turning the Wheel about with his Feet, is always carefully set at his work, The Potter is the Son of God; concerning whom (Plal. 32) 'it's faid, Who fashioneth their hearts one after another. He fits in flesh, to wit, he humbled himself to (i.e. for the ' sake of) his work: i. e. our Salvation. Hence 1/a. 28. That he may doe his work, his strange work, &c. Greg. He shall come into the World, that he may doe his work, that is, redeem Man-kind. But it is his strange work : for it was not agreeable to the Divinity, to be spit upon, whipped, crucified. He, with the feet of his humaning turns about the Wheel of our Nature which before ra to death; that to whom it was faid before, Earth thou an and thou shalt go to Earth; now it may be said to him, Ble fed art thou, and happy shalt thou be. The Gospel plain 'ly enough declares, in what folicitude he always was the fpace of 33 Years, for the perfecting of his Work Whence Psal. 61. it's said, I ran in thirst. For he m to the Cross with such eagerness, as to a Fu Cucurri in 'nace, for to strengthen and consummate in fiti. vulg. Lat. work there, that he made no answer to Pilan Iest the business of our Salvation should be hindred.

* Thus in another Sermon (pag. 451.) Christ's sitting upon a She-diwhen he rode to Jerusalem, is interpreted, his assuming our Flesh. For the She-ass (as it is in the Margin) is put for humane nature. Asina probamana natura.

The Throne, (so called from its solidity) is the Humanity of Christ, which leaning upon Seven Pillars, remains every ways constant and solid Hence it's said, Isa. 4. In that day seven work own Bread, and wear our own Apparel: onely let thy name is called upon us, take away our reproach. The seven Wome fast

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' are the feven gifts of the H. Ghost; they are called Women, because no Man is begotten to God, but by the H. Spirit. 'The Man is Christ; one man, i. e. one alone, without fin; whom the seven Women shall take hold of, i. e. the seven egifts of the H. Spirit, that they may firmly hold him, and These all pass unto Christ; they lay hold not let him go. on none else, for there is no other Man that sinneth not; ' in all others the Spirit has the lodging of Tribulation, not the mansion of Rest: for the Spirit was in the Prophets, and other just Men, but because they were Men, and therefore sinners, it was in them, but did not abide in them. Whence it is faid onely of Christ, John 1. Upon whom thou ' shalt see the H. Ghost descending and abiding, he it is that baptizeth with the H. Ghost. They shall take hold of one ' Man, faying, We will eat our own Bread, &c. Gloss. He that hath bread and cloathing needs nothing. We will eat our own bread, and wear our own apparel; it figni-' fies, that the H. Ghost possesses all things equally with the Father, and is not in want of any thing. Let thy name be 'called upon us, that is, let them be called Christians from thee, who defire to enjoy thine Incarnation. our reproach; lest by the stench of Vices being expelled out of Mens hearts, we be farther often forced to change our Lodging.

The Humanity therefore of Christ (in which the Divinity sate, as in a Throne, i.e. humbled it self, was high and listed up. High, in the incomparable sanctity of his life. Hence, Joh. 3. He that cometh from above is above all, viz. in excellency of Lise: and listed up, that is, on the Tree of the Cross. Whence, Joh. 12. If I be listed up, I will draw all men unto my self, viz. by the Hook of the Cross. In which our Sun being covered with Sack cloth, was signed with sive signs. Therefore it's said. There shall be signs in the Sun: which signs were the sive wounds in the Body of Christ. These are the sive Cities which are spoke of, Isa. 19. In that day there shall be sive Cities in the Land of Egypt, speaking the Language of Canaan, &c.

One shall be called the City of the Sun. Egypt is, by inter. pretation, forrow or darkness. The Land of Egypt, that is, the flesh of Christ was in forrow. Heb. 5. Offering with tears and strong crying, &c. In this Land were five Cities, that is, five wounds, which are Cities of refuge, to 'which who foever flees, shall be delivered. —— It follows. Speaking the Language of Canaan; The wounds of Christ cry to the Father for mercy, not vengeance. — It follows. One shall be called the City of the Sun. The wound of his fide is the City of the Sun: For, in the opening of the Lord's side, the Gate of Paradise was opened, through which the splendor of Eternal Light shined to us. Naturalists fay, that bloud drawn from the side of a Dow clears the Eyes of blemishes. Even so, the bloud of Chris drawn by the Souldier's Lance from the fide of Christ, il cluminated the Eyes of fuch as were born blind, that is, of · Man-kind.

Thus far the Explication of Signs in the Sun.

'It follows,

'There shall be signs in the Moon.] Concerning which is said, Apocal. 6. The Moon is become all as bloud. And foel 2. The Moon shall be turned into bloud, God mad two Luminaries, the greater Luminary and the lesser. The greater is the Angelical Spirit, the lesser is the Sould Man. Whence it is called the Moon, as if you should say one of those that shine. For the Sould

Dicitur Luna, quasi 'one of those that shine. For the Sould 'Man was created for this end, that reliable ing heavenly things, it might praise the

Creator, as one of those blessed Spirits, and joyfully sing with the Sons of God. But by reason of its too great

'nearness to the Earth, it has contracted blackness, and he lost its clearness: therefore it is necessary, if it would re

cover its brightness, that it should first be wholly turned into bloud: which bloud is contrition of beart: Of which

it's said. Heb. 9. 19. Moses taking the bloud of Calves and

Goats, with Water and scarlet Wool and Hyssop, he sprinkly

both the Book and all the People. - Moreover he sprint

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ries, which tree c 'led likewise with bloud both the Tabernacle, and all the Vestills of the Ministery: and almost all things are purged with bloud, and without bloud-shedding there is no remission: Behold how all the Moon becomes as bloud. But what does Moyses signifie? What the bloud? What the water? What the scarlet Wool? &c.

'When the mercifull and pitying Jesus Christ comes into the mind of sinners, then Moyses takes the bloud. Moyses is a sinner, now converted from the Waters of Egypt,

who ought to take these Five things.

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The bloud of forrowfull Contrition.
The water of weeping Confession.
The wool of Innocency and Purity.
The scarlet of Brotherly kindness.
The byssop of true Humility.

With these he ought to sprinkle the Book; that is, the secret of his heart, and all the people of his Cogitations; and the Tabernacle, that is, his Body; and all its Vessels, that is, the five Senses. By the bloud of Contrition, all things are cleansed, but still with a purpose of Confessing: But without Contrition there is no Remission of sin. Let it therefore be said, There shall be signs in the Moon. By the outward signs of the Penitent, are discovered the inward signs of Contrition. When Chastity shines in the Body. Humility indeed, Abstinence in food, Vileness in cloathing, they are the forerunners of inward sanstification.

Hence it is, that the Lord promises these sour to a Penitent Soul: Isa. 60. 13. The glory of Libanus shall come unto thee, and the Fir-tree, the Box-tree, and Pine-tree together, to beautiste the place of my holiness. The glo y of Libanus is the chastity of the Body, of which the Soul glories, Ecclus 24. 13. I am exalted as a Cedar in Libanus, which signifies by interpretation, whiteness. The Cedar-tree drives away Serpents by its smell. In Libanus there-

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fore, that is, in a chast Body the Soul is exalted, as a Cedartree; because by the Odour of an holy Conversation, it
drives away the Serpents of Demoniacal suggestion and
carnal concupiscence. — The Fir-tree which grows higher than other Trees, signifies Humility, which lists up it
felf higher than other Vertues. — The Box-tree, which
is of a pale Colour, signifies abstinence in Meat and Drink;
Of which Isa. 30 20. The Lord shall give thee scant Bread
and short Water: And Vers. 24. The young Asses (that
is, the Penitents) which till the ground (that is, afflict their
shesh) shall eat commixtum migma, mingled food. Migma
(in the Vulgar Latine) is Barley with the Chast, whereby
is signified hard sare. The Pine-tree out of which Pitch
is drawn, signifies meanness of Apparel, &c.

I cannot, methinks, proceed farther with such silly mystical stuff, upon the other Heads of his Sermon,
concerning Signs in the Stars, and Distress of Nations;
but shall leave the Reader to consult it. Proceed we
now to the other commended Instance of S. Anthony's
Sermons upon the Saints: Of which take that one,
Pag. 443.

SERMON II.

Concerning all the Saints.

Animæ Justorum in manu Dei sunt, Sap. 3.

The Souls of Just Men are in the hand of God.

Wised. 3. 1.

Ote here, that Noble Persons are wont to carry Stiven Things in their Hands: viz. a Ring, Gloves, a Hawke, a Looking-glass, a Rod to correct, a Flower of Apple to smell to, and a Sceptre, to show their dignity. The

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'The Souls of Just Men are in the hand of God, like to all these.

in As a Ring, by faith: Ose, 2. I will betroth thee to me in faith. The Ring of Just Men is, hope of Heavenly things founded in Faith: but because faith without works is dead, and avails not to life eternal, therefore it's said, ferem. 22. If Jeconius were the Ring on my right hand, I would pluck him thence; because he did not perform the

worthy works of faith.

"2. The righteous ought to be in God's hand as Gloves. by works of mercy: for he covers the Lord's hand, who freely gives Alms to the Poor, and leaves it naked, who is unmercifull: for what thou puttest in the hand of the poor, 'thou puttest in God's hand: Matth. 25. What ye have done to one of these my little ones, ye have done to me. The five fingers of this Glove, are five things that are required in 1. That it be speedy. 2. Large. 3. Of the best 'and choicest things. 4. Of Goods lawfully gotten. 5. Discreer: to those that are indigent. Concerning these five, Zacchaus said, Luc. ch. 9. Behold half of my goods I give to the poor. Behold, there's his readiness; half, there's the 'largeness; goods, there's the best things; my goods, there's 'his property in them: to the poor, there's discretion. But because works of mercy profit little, unless they be done 'in Charity; Therefore,

God's Hawk is a heart full of Charity. Thence it draws to it self with the foot of affection all the good and evil of its neighbours, and makes advantage thereby, delighting in their good, sympathizing with their evils, and bearing those that are inflicted on it. Deut. 11. Every place where your foot shall tread shall be yours. The two feet of Charity are, patience, whereby it suffers evil things, and benignity, whereby it loves their good: 1 Cor. 13. Charity is patient, is kind. Note, that some are Kites and Crows, that six onely upon entrals and carcasses: Lament. 4. They have embraced dung. But the Hawk onely seizes upon a noble

ry Se. Floves, wer or ignity. The

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noble prey. Also note, that a Hawk ought not to be carried without Gloves, because charity, without the expression of good works, viz. works of mercy, outwardly, is worth nothing; for the proof of affection is, action:

1 Joh. 3. He that hath this worlds goods, &c. And because charity ought to proceed from a pure heart, and a

good conscience, 1 Tim. 1. Therefore,

c 4. Thou must be in the hand of God, as a Looking-glass, by purity of conscience; that thy Soul may be the Daughter of Sion, which is by interpretation a Glass, a glass of God's Majesty, without spot, and the Image of his goodness; Wised. 7. in which it may see God plainly by his image and likeness. But observe that there are several things that hinder the reflexion of an Image in a Glass: viz. the dust of Pride, the inspection of a menstruous Woman, that is, of carnal concupiscence; the dirt of avarice; the rust of rancor and anger; the breath of detraction, &c.

c Also because from a conscience purified from sin, a Man c arises to the joy of contemplation, for, Blessed are the pure

in heart, for they shall see God, Matth. 5. Therefore,
c 5. We ought to be in the hand of God, as a Flower or
Apple to smell to. For a sweet smell goes forth from the
Soul, as from a Flower or Apple, and all its affection, cogitation and delight, rests in God; so that it says with the
Psalmist, O Lord, all my desire is before thee. And that
Cant 1. When the King was at his Table, my spicknard gave
its smell: We will run in the savour of thy ointments. Concerning such a Soul the Spouse may say that, Cant. 3. Who
is this that ascendeth like a Pillar of smoke of perfumes?
And, Cant. 4. The savour of thine Ointments is better than all
Spices. And, Cant. 7. The smell of thy mouth is as the
smell of Apples. And, Gen. 27 Behold the smell of my Son
is like the smell of a Field, which the Lord hath blessed.

c But because some are so wholly intent upon contemplac tion, that they neglect the care of their neighbours; there-

c fore the Soul is raised from contemplation, to be

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6. A Rod in the Lord's hand, to correct others. As Paul fays, 1 Cor. 4. Will ye that I come to you with a rod, or in love and the spirit of meekness? But note, the rod is turned into a Staff and a Serpent, as Moyses his Rod was, while he that corrects, exceeds his measures: Isa. 10. Woe to Ashur the rod of my fury, and a staff is he, &c. Because he that ought to have been a rod, was become a staff. Now the Saints are like a soft and tender twig, while they reprove sinners with meekness; but in the Day of Judgment they shall be a Rod of Iron, judging the reprobate without mercy, when the Saints shall judge the Nations.

"Who if they be now in the Lord's hand as a Rod, they

will be hereafter in the Lord's hand,

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'7. As a Sceptre to show their dignity: Esa. 62. Thou shalt be a Crown of Glory in the hand of the Lord. Psal. 2. The Sceptre of thy Kingdom is a right Sceptre. Matth. 19. Te shall sit upon twelve Seats, judging the twelve Tribes of Israel. Thus the Souls of righteous Men are in the hand of God.

And well is it said, that righteous Men are in Gods hand: for as that which is contained in ones hand is a small thing, so the blessed are small in number, compared with the reprobate: Matth, 20. Many are called but sew are chosen. Eccl. 1. The number of fools is infinite. Also a thing in hand is always in readiness, and is carried at the pleasure of him that holds it, so the Saints conform their will to the Divine will: thence in the Lord's Prayer, Thy will be done. And Jer. 18. As Clay is in the hand of the Potter, so are ye, O House of Israel, in my hand. Also as things in hand, are in perpetual remembrance, so the Eyes of the Lord are always upon the just: Esa. 49. Can a Woman forget her sucking Insant, &c.

This is the whole of S. Anthony's admirable Discourse upon this Subject, and sure it needs no comment to show the ridiculousness and impertinency of it.

It were easie to make a Volume, to show how this fam'd Preacher has by his mystical Expositions, and straining of similitudes, spoiled the sense of Scr. in a hundred places and talked more childishly concerning the gravest and most ferious Arguments, than any School-boy would have done For what Man of understanding can with any patience hear one trifle with such a noble Subject, as that, Matth. 11. Take my Yoke upon you &c. He begins his Ser. Serm. 8. de Apoft. mon with this Question. What are the A pag. 428. postles then Oxen? And the most of his Diff course is to show that the Apostles are Oxen; for seven Some of which are thefe. 1. Because the Reasons. Apostles were fent by pairs like Oxen: Act. 13. Separan to me Saul and Barnabas, &c. 2. Because an Oxe is a frong and laborious animal. So S. Paul Says, He laboured more abundantly than they all. 3. An Oxe spends little though it labours much: and one of the Apostles says. 1 Tim. 6. Having Food and Rayment, let us therewith be content: but some Prelates in our time are Palfreys, that fpend much, and labour little. 4. Because an Oxe has two Horns: and that which answers in the Apostles to these two Horns, is Doctrine and Life. Whence that Preacher is an Unicorn, who has but one of these: With this Horn Preachers ought to blow, that is, with good Doctrine in preaching; which yet often profits little, uneless it be accompanied with the other horn, that is good 'life. Another reason is; because there is nothing in at Oxe unprofitable; so neither in the life of the Apostles: Of the Hide of the Oxe shoes are made, and from the conversation of the Apostles an example is taken which fortifies the affections, as a Shoe does the Feet; Cant. 7. How beautifull are thy goings in Shoes. Quam pulch'i sunt The Flesh of Oxen affords food. greff u thi in calce-Flesh of the Apostles are their carnal amentis routg. Lat. words and deeds: as Peter faid carnally, Matth. 16. Far be this from thee, O Lord. Also be cause they loved him too carnally: By these we are now " rished

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'rished to caution. Besides, with the dung of Oxen the earth is fatned. The dung of the Apostles is their sins before conversion and after: as S. Peter's denyal, &c. By which we are fatned to hope of pardon.

In another Sermon upon this Text Their found went out into all the Earth. The whole Discourse is spent in comparing the Apostles to three things that sound loud, and are heard afar

off, viz. Thunder, Trumpets and Bells; and upon the last he is very large; and all that can be thought of about Bells, the Mettle they are made of, and whence it is digged, the lire they are melted in, the Mold they are put into; The properties of their found; The uses they are put to; to raise from sleep; to allay tempests; to quench fires; to cover fires, and give notice of Bed-time; to call people together; to give warning of death; to signific the approach of Perfons of honour, &c. All these are applyed with horrible straining, and absurdity to the Apostles preaching.

But it were well it this were the worst in S. Anthony's Sermons, that he talked foolishly concerning the Apostles and Saints; for Iknow not how he can be excused from this charge, in referen e to God and our Saviour. Upon those words, Luc. 11. If I by the finger of God cast out Devils, &c. He descants in this manner, so as I think

He descants in this manner, so as I think no body ever had the confidence to do before him. Christ by the Finger of God in Quadrag. p. 179.

cast out Devils. The Finger of God notes the difference of his work. For the hand signifies work, and the singers placed in the hand are the difference of works. But now because the Lord either has wrought, or will work for the surre with all his singers; it is to be noted, that as there are five singers, so there are five works of God. The first is called the Thumb, in which the strength of the hand consists: by vertue of this singer the Lord wrought in the Creation of the World, and the dispersing of Men, in the time of the Deluge, in the working of Miracles in Egypt,

and therefore the Magicians faid, The finger of God is here, Exod.

Exod. 8. The 2d. finger is the fore-finger, called Index, ab indicando, from pointing, and to this wisedom is attributed: with this God wrought in the giving of the Law. when he wrote it with this finger in Tables of Stone. Deut. 9. The 3d. is called the middle-finger, and this is the finger of clemency and mercy, whereby God's revenge is deferred, and which joyns God with the Creature: with this finger God wrought, when he drove out the Devil by it. Whence S. Augustine upon Matthew fays, With the finger of God, that is by the Holy Ghost. For the Father is the Arm in which is power, the Son is the hand in which is industry; and as the hand works by the fingers, and the Arm by the hand, so the power of the Father by the Son: loh. 1. All things were made by him. Mark also the difference in the fingers, which fignifies difference of Graces, though it be the same spirit. 4th. finger is the Ring-finger, that is, the promise of Glory: So, Luk. 19. Put a Ring upon his hand; i. e. on his finger. With this finger he now works by his promise, and at the end of the World will work by bestowing of Glory. 5th. is the little or Ear-finger. (auricularis) This is that, which makes the Ears tingle: 1 King. 3. Bebold I do a work in Israel, which who soever hears, both his Ears shall This is the finger of Judgment bereafter, and of threatning at the present. With this finger Christ stooping down, wrote on the ground, Joh. 8. But when he shall defcend to Judgment, he will write in every ones heart a fentence against them: This is that Little-finger thicker than bis Father's Loins, 3 King. 12. In the Loins of the back the vertue of generation does confift, and it fignifies the kindness bestowed by God the Father upon ungratefull fine ners, but the Judgment that is given to the Son shall exceed all those.

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What Divinity they of the Roman Church will call this, I know not, but one might expect fure as good as this from every Kitchin; and if these be the admirable strains of his Preaching, I think S. Anthony had better have kept to his old Index, attri-Law, Stone, this is

evenge ature: our the w fays,

. For is the by the the Faby him. fignifies

The Glory: finger. at the The is that,

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ker than he back rifies the full finshall ex-

ll this, I his from ns of his pt to his old old imployment of washing Dishes, and scouring Kettles there, than ever have entred into a Pulpit. For I think never any Man before him took fuch farts from the Scripture to let loose a number of foolish fancies, which he had not the discretion to restrain, even when they bordered upon Blasphemy.

Upon those words of S. Mark, cap. 7. 33. where our Saviour cured the deaf and dumb Man, by Serm. Domin. 12. putting his fingers into his Ears, and spitpost Trinit. p.365. ting and touching his Tongue; we have such

another descant upon the five fingers, on the hand of Christ the Word incarnate. 'The Thumb in his Conception. which because it is shorter than the rest, does signifie the humility of the Son of God, who shortned himself in the Womb of the Virgin. The fore-finger in his Nativity, for then the Angel did, as with a finger, declare falvation, faying, To day is born a Saviour, and this shall be a sign, &c. The middle-finger in his preaching. The 4th. finger (cal-'led annularis & medicus) in the working of Miracles. The 'little-finger (auricularis) in this Days Miracle, viz. of cu-

'ring the deaf Man. But upon that which follows, of Christ's spitting and touching his Tongue, never any Man had the impudence before him, to talk of the Saliva divinitatis, & Sputum Dei: For these are his words, 'Sputum namque Dei est sapor ' divina sapientia, que dicit, Ecclus. 24. Ego ex ore Altis-

simi prodii.

I should tire my felf and the Reader, if I should set down the thousandth part of his Allegorical and Mystical Divinity. which one may every where (let him dip where he will) meet withall; and fuch as I could scarce believe, upon report, any Man of sense would ever have fastned upon the Scripture, (so prodigious is their Absurdity) if I did not read them with these Eyes.

A few instances more of this kind shall conclude this Dif-

course about S. Anthony's preaching.

Upon those words of the Gospel, Joh. 2. There were there

there fix Water-pots of Stone, (viz. in Ca-Ser. in Domin. 2. na of Galilee) holding two or three measures poft. Epiph. 116. a piece. He discourses thus; 'In Cana of Galilee, that is, in a Soul, which by the zeal of love hath passed from Vice to Vertue, there are fix Water. pots: Contrition, Confession, Prayer, Fasting Almes. and Forgiveness of injuries; these are they which purifie the Jews, i. e. Penitents from all fins .--- Then afterwards Behold fix Water pots of Stone cut out of he concludes. the Stone which the Builders refused, which is cut out of the Mountain without hands. How full they are unto the brim with faving Water, holding two or three meafures a piece. In the two measures is signified the Love of God and our Neighbour. In three measures the Confesfion of Faith in the Holy Trinity, which in all the forenzmed things is necessary: Mark therefore these fix Water Pots.

S. Matthew, c. 8. tells us, that Jesus entred into a Ship and his Disciples followed him. S. Anthony begins his Sermon thus. * 'That Ship is the Cross of * Serm. in Domin. 'Christ, this is a Merchants Ship, in which 4. post Epiph.p. 120. he keeps his Marts, fetting forth his glorious Wares: viz. Patience, Indulgence, Meekness, suffering wrongs and reproaches, &c. Hence it is faid, Prov. 31. 14. She is like a Merchant's Ship, bringing her Food from far. By the help of this Ship we come to the shore of the Heavenly Countrey. --- Note, that to the government of a Ship, Four things are necessary; viz. the Mast, the Sail, the Oars and Anchor. In the Mast is signified contrition of heart. In the Sail, confession of the mouth; for as the Sail is faltned to the Mast, so confession ought to be tyed to contrition. The Oars denote works of fatisfaction, to wit, Fasting, Prayer and Almes. chor, remembrance of Death. --- Whosoever therefore would pass over from the shoar of Mortality, to that of Immortality, that is, would come to Ferusalem, let him go into such a Ship of Repentance.

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Upon those words of the Gospel, Matth. 23. 2. The Scribes and Pharisees sit, in Moses Chair, all things therefore what soever they bid you observe, that observe and do, but after their works do not. He has this excellent comment. The Pharisees are so called from a word

that signifies Division, and may denote those sins that divide and separate

Serm. Fer. 3. Hebd. 2.
in Quadrag. p. 166.

us from God. Isai. 59. Your iniquities bave divided betwint

'you and God.

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But here arise three doubts: 1. How sins are called Scribes. 2. How they are said to sit in Moses Chair.

3. How we ought to do according to what they bid us observe. It's worth hearing how this rare Casuist determines it. As for the first, Isaiah answers, cap. 10. 1. The writers have writ unrighteousness, that they might oppress the poor in judgment. Also there are Books, and Letters, and Writings against a Man in the last Judgment.———Sins therefore may be called Pharisees, not onely as they divide, but as they condemn; and also because they inroll a Man into the Family of the Devil. Thence in Revel. 19. they are called, The mark of the Beast.

'As for the 2d. Doubt: How they are said to sit in the Chair, it is plain enough. The mind of man may signifie the Chair of Moses, in which the divine Law ought to sit.

----The Soul of the just man is the Seat of Wisedom: Or else we may say, that they sit in Moses Seat, whilst by sin they kill the divine Law; Esa. 14. I will sit in the Mountain of the Testament, that is, in the height of the

perfection of the divine Law.

As for the 3d. How we ought to do all that they bid us. That of the Gloss is to be noted. All things, viz. which are profitable to Salvation: for we are to do all such things, but we must not do according to their works. For we must know that every vice commends is opposite vertue: ex. gr. Anger commends Patience, Gluttony Temperance. Therefore though the works of vices are evil, (and so ought not to be done) yet they commend the contrary vertues.

• vertues, as appears, because every vice would cover it self under the cloak of vertue, as appears in Pride. therefore, What soever they say unto you do, but do not after their works, &c. Sin condemns it felf, and yet does not cease to infest the Soul, and therefore it follows well, They bind heavy burthens. &c.

Was there ever fuch a wild nonfenfical fancy, as he has pinned upon those words of the Prophet to the Widow of Sarepta? Kings 17. 13. Fear not, go and do as thou hast said, but make me a little cake first, &c. For the meal shall not wast, nor the cruse of oyl fail, till the Lord sendeth rain

upon the Earth.

This is his mystical sense. 'Go, re-Serm. in fer. 2. Hedb. 2. turn, viz. into thy conscience. Take in Quadrag. p.182. Meal from the Barrel, that is, thoughts from the heart, which are ground between two Mil-stones

hope and fear; and take the Oil of Devotion, and make

me the Bread of repentance baked under the ashes, viz. of humility; and then afterwards thou shalt make for thy fell

and thy Son, because feeding God with the food of repentance, thou shalt feed thy own Soul and Body in Life Eternal

Fear not, for if thou dost this to God, that is, to Divine

Reverence, it shall never fail unto the Day of Rain, that

is, of Glory.

I cannot omit another pleasant interpretation of those words, Matth. 4. Jesus was led by the Spirit into the Desan.

Upon which, according to his usual way,

Serm. 2. in Domin. 1. he discourses thus.

in Quadrag. p. 270. We are to confider morally what that Defart is, and by what Spirit we are to be led into it

The Scripture mentions a 7. fold Defart.

1. Desart is Heaven; because it was deserted by A. opostate Angels. This is that Wilderness, Luc. 2. in which the Heavenly Shepherd left the 99. viz. the Company of 'Angels, that he might feek the lost Sheep, that is, humans nature, Gc.

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2. Defart, is the heart of man, because it is deserted of Angels, and inhabited by Beasts, that is bestial cogitations: this is the wilderness of Cades, which is, by interpretation, the fountain of Judgment; Pfall 28. The voice of the Lord shaketh the wilderness of Cades; which is, when the heart, in the preaching of the Word, is made contrite by compunction.

3. Defart, is that of Penitence: both because sins are chere deserted, as also because there ought to be here as in a desart, rest from disturbing thoughts, hard cloathing, dry diet, &c. John the Baptist was in this desart, cloathed with Camels hair.

4. Defart, is Religion, in which the World is deferted by the vow of poverty, the flesh by the vow of chastity; and the active will by the vow of obedience. Concerning this, Cant. 8. Who is this that cometh up from the wilder ness, leaning upon his beloved? For he that perfectly for fakes the world, leans onely upon God.

5. Defart, is the Cross of Christ; in which all deserting him sled away. This is the desart of Ziph, which is by interpretation, flourishing, because the Cross bore the slow rid Body of Christ the Nazarene, i. e. slourishing: Here the desart slourished by the bloud of Christ, as it were with roses; by the humanity of Christ as with Violets, and by his purity as with Lilies.

6. Desart, is the World, forsaken by every good man, in which the Children of Israel wander and are afflicted.

7. Desart, is Hell, deserted of all hope of freedom; for in Hell is no redemption. These ways desart may be taken in Scripture.

Now to the purpose; by what Spirit ought a man to be eled, and into which of these desarts ought he to enter? The answer is, there is a sevenfold Spirit which is mentioned, Isa. 11. The spirit of wisedom and understanding, the spirit of Counsel and sortitude, the spirit of knowledge and pity, and the spirit of the sear of the Lord: By every one of these a man ought to be led into one of those desarts fore-

anamed. Into the 1. Defart, that is, Heaven, a man ought to be led by the Spirit of wisedom, by the contemplation of e celestial things. Into the Second, (viz. the heart) man e must be led by the Spirit of understanding, by the conside. ration and discussion of his sins. Into the Third (viz. of e nenitence) he must be led by the Spirit of Counsel, because penitence is to be had by the counsel of the Priest; Math ch. 8. Go and flow your selves to the Priest. Into the Fourth Defart, that is, of a Religious profession, men enter by a difficult way, therefore it is faid to such Professors: Be s valiant in battel. Into the Fifth, that is, the Cross, men must be led by the Spirit of pity and compassion. Lamen ch. 1. O all ye that pass by, behold if there be any sorrow, &c Into the Sixth Defart, that is, the world, a man must be e led by the Spirit of knowledge, that he may fee how h ought to walk cautiously in the midst of an evil and per e verse Nation. Into the Seventh, that is, into Hell, man must be led by the spirit of fear, that so he may con fider, that there shall be weeping and gnashing teeth.

I dare fay the Seven wife men of Greece would never ha found out these Seven Desarts, if the Bible had been the study all their life long. But S. Anthony had a peculia has the Gift, (which I am fure none of the feven Spirits foren fortit med helped him to,) to bring any thing out of any thin Such is his fearching invention, that he can find a figure frandi

the day of Pentecost in Noah's ark, because freet Serm. in reade, Gen. 6. that the Ark was 50 Cubits I hopbreadth: He can find the five senses of man, 6. Ant die Pentethe five chambers of this Ark: The first of while That i shall suffice to show how refined this Preacher's inwa moral

'The first chamber of the Ark was a most ne fense was. led Stercoraria, where the dung lay; this is a That t

tongue of the mouth, through which in confessio measure we ought to fend forth all the dung of our fins. This thing is the dung-gate mentioned Nehem. 3. 14. The mind move a man being infected with the Devils ordure (stercore D that it

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'aboli) is to be purged by the gate of confession, &c. But, that I may not be endless, one instance more shall conclude this discourse about S. Anthony's Sermons. on those words, Cant. 6. 2. My beloved is gone down into his gardens to the beds of spices, Serm. in Domin. 20. post to feed in the gardens, and to gather Lilies. He comments thus. The garden of the Trinit. p. 399.

beloved is the Soul of a righteous man, in which are two beds of spices, that is, humility, the procurer of 'other vertues; and Lilies, that is, double continence, and therefore he descends into such a garden and feeds there. Note, that there is a fourfold Garden, viz. of Nuts, of Apples, of Vines, and of Spices. There are also seven gifts of the Spirit, (which he reckons as we heard a little before.) The Soul of a righteous man by the spirit of fear. becomes a Garden of Nuts, which have three things in them, viz. bitterness in the busk, hardness in the shell, and s sweetness in the kernel: The Garden of Nuts is repentance; which has bitterness in the flesh, hardness of tribulation in the long-suffering of the mind, and the sweetness of spiritual 'joy, in expectation of a reward. Also by the spirit of knowledge and pity, the Soul becomes a garden of Apples, which has the sweetness of mercy. Also by the spirit of counsel and foren fortitude, it becomes a garden of Vines, having the ferby this four of Charity. And by the Spirit of wisedom and under-figure standing, it becomes a garden of Spices, sending forth its

ause fweet smell in the Gates. Cubits I hope the Reader by this time is pretty well assured that man, S. Anthony was no Conjurer, as to making of Sermons: of while That whomsoever he took to imitate in his mystical and s inwa moral expositions of Scripture, he was the dullest and the was a most nonsensical certainly that ever appeared in this way.
is is that the way it self of his Preaching was childish beyond confess measure, mere toying with the word of God; had no-This thing in it to make any one a jot the wifer, nor fitted to mind move any thing scarce within a man, save onely his spleen : preore p that it is an unpardonable impudence in the Writers of his

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Life, to cry him up, as if he was an Angel in the Pulpit, when there is not one page among all his Sermons worth any wife mans reading, and every line almost gives them the lie. That though there is no defence to be made for the foolish preaching of our own Enthusiasts at home, and the Papists may think they have a mighty advantage against us when they object it: yet this I will say, that there is not one of our men so ridiculous in Print, let them chuse where they please, but may be play'd for any wager against their S. Anthony, and will come off better.

But it is more than time to proceed to the other Head,

Concerning Saint Anthony's Miof his Miracles: half of which, I think at least, seeing they concern his Preaching (being either tricks the Devil play'd to discourage and disturb his Sermons, or won

derous things God wrought, to give credit both to him and them:) We have gained thus much by producing his Sermons, that fure no wife man can believe a word of their stories, but will look upon them as Idle Tales and Fictions fince he may see by the spirit and strain of them, that they have no tendency to doe the Devil much harm, nor God and considerable service. If the evil Spirit receive any content ment from the impertinency and filly discourses of a Precher, I cannot but imagine that some of S. Authony's have been like Nuts and Apples to him: but I have met with nothing likely to put him into any great chase, unless tweethers should be a precher the slovenly similitude, we lately noted, of the Devil

Ribadenir. vit.
Anton. p. 249.

dung*: So that when I am told, that one as he was Preaching, the Devil tumble down the cover of the Fulpit, with a great force and noise; I am ready to conjecture that the Pulpit

was fet S. Anti the De cumita the sto frighte Audito chance **speech** the W accide happer for aft and ha himsel and gr had alr Bl. Vi was t throat his cell the D wonde tell us, other almost which was le ning to throwi pieces tholome Devil

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^{*} For thus they tell us, that the Devil w n mightily vexed, because a Patter used to draw him in a most usly shape under the feet of the Bl. Virgin; as he was at his work one time upon his Scassolds in a Church Porch, the Devil brought such a whirl-wind, that threw down all the Scassolding, and it Painter had broke his neck, if the Image of the Bl. Virgin had not seasonably stretched out its hand, and kept him from falling till help came. Gononi Chronic. pag. 136.

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was fet up in some haunted place, (for we heard before that S. Anthony did not always preach in Churches) and that the Devil was disturbed in his usual walk; onely one cirsumstance speaks it rather to be a Fable; when it's said, in the story, that the fall of it neither hurt nor so much as frighted any body; for Saint Anthony had forewarned his Auditors, that they should not be terrified, if they should chance to hear any noises; and it was an extraordinary speech indeed, that could prevent, when this happened, the Womens frights and fears. But we are told of a worse accident, that through the Devil's spight,

happened to himfelf at the beginning of Lent; for after he was wearied with his labours, and had laid him down to fleep, to refresh himself; the Devil set upon him cowardly, and griped him so fast by the throat, that he had almost choaked him; till invoking the

Ribad. ibid. & in vit. Ant. cap. 12. Brev. Rom. Antiq.ad Jun. 13. Lec. 8, 6 9. infra Octav.

Bl. Virgin, and making the fign of the Crofs, and (which was the hardest work when the Devil had him fast by the throat) finging the Hymn, O gloriosa Domina, &c. he saw his cell filled with the brightness of Heavenly light, which the Devil, not being able to endure, departed. One would wonder at the many spightfull and Dog-tricks which, they tell us, the Devil served many of their great Saints. other S. Anthony, the Hermit, (as we heard before) was almost beaten to death by him. S. Benedict had a Bell which was tied to a cord, by which bread was let down into his Cell, and gave war-

Brev. Rom. Ant. ad Mart. 21.

throwing a stone at it, the Devil broke in pieces, thinking (I suppose) to starve the Saint. S. Bartholomew the Monk, as he was intent at his Prayers, the

Devil leapt upon his feet and legs, and at last throwing himself wholly upon him (as he dealt with our S. Anthony) got him fast by the throat and held him so long, till he was al-

ning to him when to receive it; this Bell, by

Capgray. vit. Bartholom. f 32, 33.

most dead by the load that oppressed him; at another time X 3 he he drew him along by his Cowl, and threw him a great way into an entry; and when the Monk took up a stick to strike him, he stood and laught at his blows. S. Ethelwold

Ribadeneira, wit. S. Ethelw. his zeal for the promoting the worship of God, as he was intent upon the building of a Church, the Devil, by casting a Beam upon

him, threw him down head long, so that (though he was not killed out-right, yet) he broke one of his ribs. But S. Godrick was as much abused by his tricks as any Saint I reade of

Capgr. vit. Godric. Heremit. f. 159, 160. One time the Devil mocked him when he was finging Pfalms, and calling him Clown, told him he could fing as well as he: When he was upon his knees at his Prayers, the

Devil entring the Oratory, fought to disturb him, but S. Godrick would not fo much as look towards him. the Devil threw the Pix at him, which had the Hofts in it; after that spilt a Horn of Wine upon him, then threw a Pitcher of Water at him and a piece of Wood with a Cross upon it; but when thus all night abusing him he moved him not at all, he departed from him; onely he left fuch a ftink behind him as could scarce be endured by man: Another time, as he fate by his fire-fide, the Devil gave him fuch a box on the Ear, that he almost fell'd him flat on the ground Another bout they had, when S. Godrick (fuspecting he was no man, though he appeared in that shape) catechized him, and asked him, whether he believed in the Father, Son, and Holy Ghost, and bid him worship the Bl. Virgin: The Devil furlily bid him not to trouble himself about his belief; and told him that he had nothing to doe to inquire into it. Then Godrick took out his book which had the Pictures of Chrift, Bl. Mary, and of St. John in it, and clapping it hastily to his mouth, bad him, if he believed in God, to kiss devoutly those Pictures: The Devil, not being able to endure any longer, did, as it were, spit upon the book, and disappeared mocking of him. He also another time abused him in the shape and habit of an Hermit, and choused Children late

choul praye hoped in gre the be we are touch like to grieve on th which much yea, al to the long g therin for he fterio: fo hor end, 1 when ' raise h him, Weap ceeded breadt fuch w him; great Nine a and th

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choused him of his bread and money; and Capprav. ibid. prayed him to touch his ulcerous body, for he hoped he should have ease thereby: the Saint

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in great compassion touched his Body; which felt just like the body of a Goose with the Feathers off. But (though we are beholden much to him for that discovery, yet) this touch so inflamed him with obscene temptations, that it had like to have cost him the loss of his Chastity. But nothing grieved the Saint more, than that he had bestowed his gifts on the Devil, and he had carried them away with him; which cost him many tears, and great penances. He also much wondered that he stood the sprinkling of Holy Water. yea, and kneeled down and prayed with him, and entred into the Church. But the Devil's business was, not to be overlong godly; for the next appearance to him (as he was gathering Apples) was as filtby, as this was devout; for he went away in a stink, showing him his pof. 163. fteriours, and fomething elfe besides, which was fo horrid, that it made the good Man's hair all stand up on

end, like Hogs briftles. But the most terrible assault was. when the Saint lay in his Bed, and could not, through Age, raise himself up in it without help: then the Devil stood by him, and crying out, brandished a slaming

Weapon against him; out of his Mouth pro-Ibid. f. 164. ceeded Fire, as out of an Oven, and the

breadth of his Eyes exceeded the measure of two Cubits: but fuch was the Saint's courage, that he rose alone to fight with him; the noise of their Skirmish might have been heard a great way off; and this fingle Combat lasted from One to Nine a Clock; the Devil, we are told, thrice affailed him, and thrice he was overcome by this Souldier of Christ.

But the Devil has been often paid home in his own Coin. and served trick for trick. The forenamed S. Barthelamen made him run into a corner, by the fprinkling of Holy-water, and at last, casting a Bason of Capge. in vit. Barthol. f. 33. that Water full in the Devil's face, made him turn into divers forms and vanish away. S. Vodalus made

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Quick dispatch with him, when he cast him out of a posfessed Person, onely by giving him a box Bolland. in vit. S.Voo'th' Far. S. Cuthbert, being molested dali, 5. Febr. p. 692. by the Devil, took a great Club in his hand, and perfecuted the enemy from place to place, till he drove him headlong (to the endangering his Capgrav. vit. neck) from the top of a mountain; there to this day remain the impressions of both their Cuthbert. f. 69. foot-steps to be seen in the stones; where the Devil's tread is broad and crooked; great and differted; which place no woman may enter without hazard And it was a pretty trick of S. Bertholdus, when the Devil came down the chimny in the form of a Hog, Surius in vita to drive him away onely with a misp of stram. Berthold. 27. S. Lupus too, I think, was even with him, Julii. when the Devil came and disturbed his singing one night, and afflicted him with a fore Surius, vit.S.Luthirst; he called for a pot of water, and pi Senonens. 1. perceiving the Devil busie about it, watch-Septemb. ing his opportunity, he clapt a cushion (figned with the fign of the Cross) upon the mouth of the vessel, and shut the Devil in; who all night continued there howling fadly, till the Sun was up; and then he that came to tempt him, was let go, and departed very much ashamed. But never was the Devil so handled, nor came off so shamefully, as when he came to tempt Breviar. Rom. S. Juliana, in the form of an Angel of Light, antiq. Febr. 16. Lec. 2, 3, 6 6. and persuaded her to avoid farther torments, by facrificing to the Gods: upon which, in indignation she laid hold on him, and threw him to the ground, held him howling a whole night; and after dragging him along with her through the Market-place, though he begg'd hard, and hung back very much, yet she threw him into a Privy hard by: He could never forgive this usage, you may be sure; and therefore when she came to the place of her fuffering, the Devil incited them not to spare her: and yet he was Leff. 6.

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fo frighted with what had past, that when she heard him say so, and lookt upon him; he cried out that he was undone, for she would catch him again; and so ran away and

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But to return to S. Anthony. As I cannot believe, that his Sermons were of such a strain, as to provoke the Devil to owe him a greater spight, than other preachers; so much less that God did ever give such wonderfull attestations to the truth and excellency of his doctrine, as they would bear us in hand he did (though we should abate for the silliness of many of the stories.) Can any man of sense be persuaded, that the Pentecost miracle show'd upon the Apostles when they spake with diverse tongues, should be renewed, that people might understand the Trisles and Toys of his Sermon? Yet we are told, that when an innumerable company of people of diverse Nations came to Rome to obtain Easter Indulgences; the Pope put S. Anthony upon preaching a Sermon to those strangers: The

Grace of the H. Ghost did so instruct the Tongue of the holy man, that every one heard and understood the language of his own country wherein he was born; which

feems to fay, that in one Sermon S. Anthony spoke all those languages at one time; and then indeed the miracle was greater than of the Apostles at Pentecost, for there were more than one to speak those several languages, and none of them spoke more than one language I suppose at the same time. Ribadeneira indeed would have it, that he spake but one language in his Sermon, but the Sermon was as well understood by all the hearers, as if he had preached in the language of their several Nations; and so considering the effect, this gift was equal to that of the Apostles: But in another respect he far out-did them: for though they spake with many tongues, yet I never read that their tongues were louder than other mens:

(for the two sons of Thunder were called Marc. 3. 17. fo for another reason, than because of their

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loud voices.) But, they tell us, that a good woman that would fain have followed S. Ambony out of the City to hear

which so grieved her, that she could not be satisfied, till she went to the top of her house, and viewed however out of a window

the place appointed for the Sermon: and though the place was two miles distant, yet there she heard him preach distinctly; which occasioned a longer stay there than her husband could bear, who chid her for it; but when he understood the miracle he also went up, and was a partaker of the same happiness, and from that day, neither of

them were ever absent from his Sermons. Another Ibid. noble Matron, as she was crouding among a multi-

tude of people going out of Town to hear him preach in the fields, fell into thick dirt, being apparell's in new and costly clothes; but in her fall, commending her felf to God and to S. Anthony, she arose again, with clothes unsoiled, to the great wonder of all. And as we are to believe such wonderous preventions of ill accidents that might have hindred peoples devotion from bearing him; so a great many more preventions of missioning him; so a great many more preventions of missioning him. For as he was preaching another time in the open fields, suddenly the Heavens gathered

blackness, and great thunders and lightning threatned a mighty from of rain, so that the people were preparing to go away to saw themselves from it: But S. Anthony bid them

not to stir, for not a drop of rain should touch them; where upon, believing him, they all stay'd; and the fierce shower of rain and hail, lest them untouched, and did not so much as wet the place where they stood, though it seemed to compass them round like a wall*. And that no body might

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[†] Thus they tell us, that S. Anthony going a journey to Vicentia, a great shower of rain fell; and he having nothing to defend him from it, he put his Rosary upon hu head, and prayed to the Bl. Virgin; and as if the Rosary had been turned into an house, it so covered him, that not one drop of rain fell upon him all the way. Gonon. Chronicon.p. 244,

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complain that they had lost any thing afterward, by attending upon S. Anthony's Sermons; we hear of a woman, who disliking the wine that the good people had fent in to S. Anthony after his preaching, ran home to fetch better; she was in such haste that she left the vessel open, bringing the Spigot along with her in her hand. and the wine, when she returned, was all run out in the Cellar: but she trusting in the merits of the Saint, she put the Spigot into the vessel Vit. Anton. ib. again, and it was presently filled with wine, that it ran over: which is more Romantick, than the story of the Sifter, that was drawing wine, who being haftily called by S. Adelbeidie, her Bolland. 4. Feb. obedience was so quick, that she ran with 1.719. the Spigot in her hand, and yet when the returned, not one drop of wine was run out: It being easier to stop the wines running, than to fill the emptied vessel anew till it run over.

These apparent forgeries and Fables hitherto mentioned, concerning S. Anthony his preaching and miracles relating thereunto, must needs take away all credit from other stories told him, if nothing else did: for he that will go about to deceive me with his lies, in a matter where I can easily detect him, beserves to be disbelieved in other things, where his cheats cannot so plainly be discovered, but yet is carrying on the same design.

Such are the stories of this Saint about Confession. As when they tell us, that he used in his lifetime to appear to persons as they lay in their Vit. Anton. cap. beds, and say to them; Arise Martin, arise 21.

Agnes, go to such a one, and confess to him this or that sin, which thou didst commit in such a place, to which none is privy but God onely. Also, that of a man of Padua, who among other things confessed to S. Ambony, that he kicked one time his mother to the ground: which when the Saint heard, he

faid to him in great zeal; That foot which Ibid.

[mites

The simple man construing his words amis, presently went home, and cut off his foot, which being told to the Saim, he goes to the man, and after he had prayed and made the sign of the Cross, he joyned his foot to his leg, and immediately it was whole again. For the same man to perform several offices at the same time in distant places, is no easie matter to be credited; yet thus we are told, that S. Antho-

wit. Anton. cap. gun his Sermon, he remembred that it was incumbent upon him, to bear a part in the finging Service, in another Church, and he

had forgot to speak to any one to supply his place; at which being troubled, he covered his head with his Cowl and leaned back in the Pulpit, making a stop in his Sermon for some while: at which time he appeared in that other Church, and performed his office there, and then coming to himself again (you must suppose he was in the Pulpit as in a trance) he went on where he left, with his discourse

Part. 3. Tit. 24. also; and concludes, that because a man cannot be at the same time in more places

fang the office in the other Church, was an Angel, not Anthony. But Marturus the Jesuit in his notes upon this passage of Antoninus, tells us that it is a doubtfull Question among the Divines, whether by the Divine power the same body may not be in several places circumscriptive. S. Thomas indeed, he says, is of Antoninus his mind. Sotus seems to leave both parts of the question equally probable: But Scotus, Biel and others, are for the affirmitive, proving that it implies no contradiction, because the body of Christmay be in diverse places, as they prove from its existence in the Eucharist. Santtesius, he says, is of the same mind, for this reason (and it is worth the naming) because in controversies of Religion that ought to be lookt upon as the more probable opinion, which depresses sense and nature, and

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on the contrary advances God (as this does) if so be the Scripture in no other place opposes it, (as it does not.)

This I mention by the way, to show that there is no foolish fable told in that Church, though never so improbable, but they have Divines with as folish reasons ready to dispute for it, and defend it. But whether S. Anthony could be in two places or not, at the same time; yet we are to believe that he was in ewo very far distant places, in less time than any could imagine. For when his Father, who dwelt at Lisbon, was clapt into Prison with his whole Family, upon suspicion of Murther, because a Youth that was Vit. Anton. flain, was found buried in his Garden; the Spirit cap. 20. gave him notice of it, and in one Night he was carried from Padua (the place where he was) to Lisbon, and appeared before the Judge the next Morning, desiring him to let go those innocent Persons; which he refusing, he then prayed to let the Body of the flain Youth be brought to him; which being granted, he commanded him to rife up, and tell whether his Parents murthered him, or no: the dead Body hereupon arose, and said, that they were all innocent of his flaughter; and fo they were released, and the next day he was brought back to Padua by the Ministery of an Angel. We are to suppose that this was a good Angel, whose Ministry he used; but methinks, considering how scurvily the Devil had before used S. Anthony, it had been better if they had told us, that he sadled the Devil for this Journey; as he was served once by Vincentii Speculum S. Antidius, who having business with the lib. 19. cap. 3. Pope, got upon the Devil's back, and

made him carry him to Rome, and there attend at the Pope's Gate, till he had dispatched his affair; and then made him carry him back again to the place from whence he came. But the hardest thing to be believed, in the foregoing story, is, that rather than the Parents of this Saint, should suffer unjustly, (though it has been the fate of many as good Men before them, both as to their good Names and Lives) a dead body must be raised to life, to clear their Innocency, and to dis-

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cover the truth. The Writers of the Lives of the Saints. I observe, are very Liberal of Miracles in such cases; and he that can give credit to them, shall have my leave to do the same to this of S. Anthony. We are told, that a poor Man complaining to S. Vedaftus, that one had stollen a Sheep from him, and he could not find out the Thief: the Saint first took his course, to admonish the People Bollandus ad of it, when they met on Sunday at Church; but 6.Febr. p.813. he that was the guilty Person being present, and yet notwithstanding Vedastus his admonition, not con. fessing the fact, fuddenly the Gloves in his bosom (which) suppose were made of that Sheep skin) bleated in the Pea ples hearing, and he was discovered thereby. S. Mel lying under a suspicion, that he had too great familiarity with his Kinswoman named Lupita, he cleared Colganus vit. S. Melis himself this admirable way before S. P. 4. Febr. p. 261. trick, by fishing and catching Salmon in the furrows of plowed ground; and she removed all jes loufies on her part, when the took hot burning Coals into her Lap, and yet did not hereby finge her Cloathes. A Noble Matron of Sardinia, having brought forth a Chill like a Blackmore, when the and her Husband were both fair, was fulpected of Adultery with her Servant that was a black: Guillelmus a Speluncato, a famous Peacher there, discovered the true Father thus. He caused the married couple the Child, and the Blackmore, all to frand Marryrol. Francisc. forth before the People; Then from the 17. Novemb. p. 542. Pulpit he commanded the Child in the Name of Christ, that without any help it should go to it true Father: immediately hereupon the Infant, though o therwise uncapable of walking * (it being scarce a Month old) leaving the Blackmore, went to the Womans Husband, whereby he was freed from his jealousies, and she from the fuspicion of her crime; and not without great reason sure,

^{*} As uncapable as a Child is of understanding, and speaking at 40 days old yet S. Amandus catechized one no older, and it pronounced clearly the work Amen, and was baptized by him. Bolland. ad 6. Febr. p. 856.

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the Child being so wise at that Age, as to know his own Father. But the worst is, so free the Monks were of their wonders in former days, that we read of as great a Miracle as any of these, of which I can see no other end, but to conveigh a false persuasion into Mens minds, for it served to clear no truth in Question. It is that which Caperave relates concerning the Mother of S. Kentigern; who admiring the 11. Virgins fruitfulness without Caperave Vit. S. the knowledge of any Man, rashly prayed Kentigern, f.208. to God daily, to be like her both in conceiving and bringing forth: a while after she was found with Child, and magnifying God, simply believed that her desires were fulfilled, for she often afferted, yea and swore, that she knew not by whom, nor when, nor how, she became with Child: and the People of S. Kentigern's Diocefe to this day affert, that he was conceived and born of a Virgin. He calls them indeed Fools for faying fo; but I think he was as great a Fool for proclaiming the following wonder, which if true, might well confirm the People in their belief. He faysthen, that the King her Father coming to inquire of her, both by threats and fair words, who got her with child, she again protested with an oath, that she never had the company of any Man. At which the King being offended, would have the Law in this case to pass upon her; in which it was of old ordained in that Countrey, that a Maid committing. fornication in her Father's house, and proving with Child the should be cast head-long from the top of a Mountain, and he that corrupted her should lose his head: This Law he commanded to be executed upon her, (with a defign I fuppose chiefly to find out him that had dared to corrupt the King's Daughter, which it might well be imagined she would confess before she died.) She was placed then on the brow of the Mountain called Dunpeldor, and thrown headlong down from thence; (without confessing any thing.) She defcended to the ground with a pleasant easie sliding, and not ays old any Member of her Body was broken, or fo much as hart. ne mora The Pagans (Cap rave fays) ascribed this to Magick, and the theretherefore with the King's consent put her into a little Vessel made of Leather; and having brought her some Miles off from shore, they committed her alone to fortune and the Sea, for there were no Oars, or Men to help to guide it: but notwithstanding this danger, she did not miscarry; for her Vessel went faster than if it had had the benefit of Sails and Oars, and she was brought safe into the Port. What could a Christian think of this double Miracle, but that she was innocent of what was said to her charge, that she had neither sornicated nor was forsworn? But then what becomes of the truth of what is so often said and sung in the Roman Church, (and owned by all Christians) that the Mother of our Saviour onely had this privilege, and that she was Virgo puerpera singularis? I am asraid it will prove a hard task to bring this off well. But to return to S. Anthony.

After all these miraculous things that are told concerning him, who can doubt, but that his fanctified breath might work fuch a wonder, as we hear he wrought upon a Religious Novice; who being frequently tempted Ribaden, ibid. by the Devil to for sake his Order, and disco P. 149. vering it to the Saint, he onely opened his mouth and blew into it, faying, Receive the Holy Ghoft, and immediately he was freed from all his temptation, and perfevered in the Religious course he had undertaken. Another Monk that could not extinguish lustfull heats, by fasting or prayers, or the use of the Sacraments Idem shid. complaining of it to S. Anthony; he onely made him put on his Coat, and thereupon all his evil defires were extinguished, and he never felt them more all his Life. Thus they still take care, that their new Saints not onely may equalize, but out-do the old ones, nay even Christ and his Apoftles. I gave fome instances of this kind before*, and here we have another fuch. It was a mighty Vertue that went out of our Saviour, * pag. 89,90, 6. which cured the Woman of her Twelve Years distemper, who onely touched the Border of his Gar-

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of our Saviour when it wrought the cure; Luk. 8. 43, 44, this garment of S. Anthony's did so, when it was put upon another, and taken off from

his body: That touch removed a bodily infirmity, this must be supposed to have influence upon the Soul, to correct a depraved fancy, and stop the course of imagination, and dry up the spring of evil desires; a harder thing by much than to stay a flux of bloud. We

reade of Saint Paul, That from his body were brought unto the sick Handkerchiefs or Aprons, and the Diseases departed from them, and the evil Spirits went out of them. But we are informed, that the very Chord of S. Maria de Turribus (which touched not her body but her clothes) dispossessed Devils: and even one thread unripped out of the Garment of S. Leobinsu *, that was new mending, casts out an evil spirit. Nav farther, the very water in which S. Francis's Chord was dipped, cured abundance of dif-

Ad. 19. 12.

Martyrolog. Franciscan. P. 414.

* Bollandus . ad 14. Mart. P. 353.

eases: Insomuch that one of their famous Preachers, Ludovicus Granatensis, comparing Saint Paul's Handkerchiefs and S. Anthony's Chord, gives the preference to the latter

for wonder. Verkm bic aliquid video mirabilius, &c. Here I see something (fays he) more wonderfull, for the Lord not onely bestowed such vertue (of curing diseases) upon the

See Martyrol. Franciscan.

Saint's Chord, but also upon the Water that had touched his Chord. A man would imagine that Christ bore as tender a love as possible to his Disciples whom he conversed with upon Earth, and gave them very good assurances and pledges of it, after he was ascended up to Heaven; but I do not reade that they ever received such sensible tokens of it, as these new Saints have done: For though S. Paul indeed speaks of espousing the Corinthians 2 Cor. 11. 2. to Christ as to their Husband; yet which of

them

Bolland. ad 6.

Mart. p. 555.

Ring, as S. Coleta did by the hands of John the Evangelist, as a Pledge of Christ's love to her, and of his espousing her? S. Peter tells us of their loving him though they saw him not, and of their wonderfull rejoicing, but it was by believing, when he was not present: but these new Saints by their ardent love, bring him down from Heaven again, and he presents himself not to their minds onely, but to their bodily eyes and other senses: insomuch that we reade of two Sisters,

Colganus, 29. Mart. p. 785.

Ribadeneira, Ibid. p. 249. S. Antonin. loc. citat. p. 734. S. Ethnea and S. Sodelbia, whose affections to him he rewarded, by appearing to them in the form of a most lovely Infant, putting himself into their bosoms to be embraced and killed by them. Nay, our Saint Anthony too had these caresses, (though I thought before I met with the story, that they had been the peculiar entertainments onely of the Melancholy Nuns:) for his Landlord where he one night lodged, peeping into his chamber

child, first sitting upon his Book, and from thence creeping into his Arms, whom the Saint embraced and kissed uncessantly, while Jesus smiled upon him, and with pleasing looks beheld him; but this was so Divine a favour (says Ribaden.) that when he understood by inspiration, that his Host was conscious of it, he begged of him, that he would not reveal it to any mortal man whilst he was alive; but, it's likely, when the inquiry was made into his miracles after his death, in order to his Canonization, this was then first produced. And that you may see that S. Anthony's miracles from first to last, are all of a piece: we

Vit. S. Anton. c. 21. Ribaden. p. 251. are told, that on that very day when the Pope canonized him, this wonder happened at Lisbon (where he was born) that the men and women came out of their houses

and fung and danced in the open freets, and all the Bells of

the Compary day

lendar And after h ders th One m which after h ment; than if for his a Vine lieve, pressed immed Grapes miracle the fent foolish a mira that do her hus Padua, he thou of taki he, to altered on which unless h

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the City rang out merrily of themselves, no hand moving them; neither could the People contain themselves from this mirth and dancing, though no body knew any reason for it, (and therefore admired the hidden cause) till certain Friers came thither from Italy, by whose relation and comparing circumstances they understood, that on that very day of their unusual joy, Anthony was put into the Kalendar of Saints.

And now a great many fine stories are told us of miracles after his death, to convince some that doubted of the won-

ders that he was faid to work in his life-time:

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One man would not believe, unless a glass Vit. Anton. cap.

which he had in his had remained unbroken, 294

after he had thrown it against a stone pave-

ment; which he tried, and it received no more damage than if it had been a hard Flint. Another chose this way

for his fatisfaction; finding a dried stalk of

a Vine in the drinking-glass, he would be- Ibid

lieve, if it could fill his glass with Wine,

pressed from the Grapes that should grow upon that stalk; immediately it slourished with leaves, brought forth Grapes; and when he saw all done that he demanded, this miracle gave him a full and firm belief of all the rest. Nay, the senseless passions of a woman, which ended in a mad and soolish resolution, must be countenanced at the expence of a miracle, because Saint Anthony must never fail any one that does invoke him. For as a woman in the company of her husband and several others was going to

Padua, being transported too frolickly (as Vit. Anton. ibid.

he thought) at a promise he had made her,

of taking her along with him in a pilgrimage he was going; he, to curb her extravagant mirth, made as if he had now altered his resolution, and would not go the journey; upon which his wife was so exasperated, that she threatned, unless he would perform his promise, to drown her self in the name of Christ and S. Anthony, in the River that ran by. Which her husband looking upon as a coppy of her counter-

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nance, and calling her fool for talking fo, and telling her he would perfift in his new resolve; she presently invoking the name of S. Anthony, cast her felf head-long into the River: The women that were in company, being amazed and feeing her float in the waters, forgetting the danger. ran after her into the River, laid hold of her, and brought her to land; where it was wonderfull to fee them all wringing upon the shore their wet garments, and not one thread of her cloaths was in the least wetted, as if the waters had never touched them. "This action (fays the Relator) "though it ought to be ascribed rather to her folly than vertue; yet the merits of this Holy Father prevailed 60 " far with God, that he who was always a friend to true "fimplicity, preferved this fimple woman, though a fool " (but I should count him a greater that believed it) un " hurt in the midst of the waters. I cannot but here ment on a concatenation of fuch wonders, which I meet with it the life of S. Sedonius, upon as trifling an occasion as this

Colganus, in vit. S. Sedon. 10. Mart. pag. altogether, and in consequence of work passions than this woman exprest. donius then, feeing one day a woman wall

"ing her Childs clouts in a Fountain by " longing to the Monastery, cried out

" his fellow S. Libernus, of the shamefulness of this fad that she should thus defile that Fountain, from when they fetched the waters they used about the tremendo

" mysteries of the sacrifice of the Mass. This moved sa " a holy indignation in these Saints (though some may judg

it exceeded its bounds) that they imprecated the Divi " vengeance against the woman and her off-spring.

"Child of this Woman, as it was playing upon an high " bank of the Sea, fuddenly fell into it, where it was fwa " lowed up prefently and appeared no more. Upon the

" misfortune, the Mother comes crying and howling! S. Senanus (whose disciples these two angry Saints west

complaining how upon their curses her Child was dro " ned. When Senanus heard this, he severely chides

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" fons, as guilty of murther: and he commanded Libernus ing her " to go and stand upon a rock, placed in the neighbouring voking "Sea, and there to doe his Penance: As for Sedonius, he bad the Ri-"him go look for the drowned Child in the Sea, and not amazed " defift his fearch till he had found him and restored him to danger. "his Mother: They both of them obey this rigid sentence brought " of the holy Father. Sedonius, in his quest after the Child Il wrin-" in the midst of the Sea, finds it (after it had lain there e thread "twenty four hours) safe and sound, playing in the waters ters had " and beating the waves with the palms of his hand, and fo (elator) "brought it to S. Senanus; who bad him go and fetch olly than "home Liberius from the rock, faying that he had found a vailed fo "very favourable Judge; as indeed it proved, for the d to true " waters of the Sea that used to cover that rock at other gh a fool "times (by the rising of the tide) did not dare to touch d it) un "him, but kept off the length of his staff round about re mentice him. et with i

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Thirty two years after S. Anthony's death, his body was translated into the Church where it now rests at Padua; there when they came reverently to examine and bring forth the holy Body out of the Cossin in which it had laid so long, they found the rest of his members turned to dust (says Mendozius *) onely his Tongue was still fresh, and fall of inice and blood as if he had been

Vid.Anton. c.20. Ribaden. p. 251. S. Antoninus, ubi fupr. p. 738.

† Inter Elogia prafixa vit. S. Anton.

uncorrupt

and full of juice and bloud, as if he had been alive: This S. Bonaventure, who was present, taking into his hand, broke out into these words; O, blessed tongue, which always did bless God, and taught others to bless him, now it appears of what merit thou wast: After these words he reverently kissed his tongue, and then delivered it to the Magistrates of Padua, to be laid up in a repository worthy of it. If they had told me that he was of so great merit, that he inabled the Fishes to use their tongues to bless God, as we heard before he taught them in a Sermon how much they were beholden to him; I should have as soon believed that the Fishes spoke, as that his Tongue alone remained

uncorrupt when the rest of his body was pe-The forenamed Mendozius indeed Loco citat. gives us some pleasant reasons, not onely that it was fo. but why it was fitting and ought to have been fo. that his tongue should remain incorruptible. One is, To give his Countrey-men a fure pledge hereby that his intercession for them should never cease, but that his voice and prayers should be always imployed for their Salvation: (by which reason all the Tongues at least of the Patron-Saints should have been preserved from corruption as well as his.) Another is, That the Tongue of S. Anthony was a Preacher of truth, therefore it ought eternally to remain; for, as S Ambrose says rightly, those things that are true are eternal: which I shall then think to be a good argument, when I am certified that all those Preachers tongues never rot in their Graves, which tell no lies in their Pulpit: But having heard before the little fense this tongue spake in Ser mons, and how much he corrupted the true meaning almost of every Text of Scripture he meddled with, I hope we may be pardoned, if, notwithstanding this reason, we believe this story to be a lye.

I have but one thing more that concerns S. Anthony to trouble the Reader withall, which I have referved to be for ken to (though somewhat out of its due order) in the la place, because it's the most famed story that is told of him

Antoninus, Surius, Ribadeneira.

mentioned by all the later Writers * of hi Life: and particularly infifted on by Bella mine, for the proof of the opinion of the Roman Church, concerning the Presenced

the Body of Christ in the Eucharist; and it is called by him miraculum insigne, a notable miracle. give it you in Bellarmin's words, as he pro Bellarmin. de Sacram. Eu-

tends to relate it out of S. Antoninus and charift. lib. 3. " As S. Anthony was disputing com Surius. cap. 8. prope fi-"cerning the truth of the Lord's Body nem. the Eucharist, with a certain Heretick

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"vexed the Church, and they with many more were in"fected with this Errour) the Heretick required of Anthony
"this sign, knowing him to be endued with the gift of mi"racles: (which last words are Bellarmine's addition, not
to be found in his forenamed Authours; and a foolish one too,
"for if he knew him to have that gift, why was he not of his
"mind, without any farther trial?) Says the Heretick, I
"have a Mule *, to which I will give no meat

"these three days: After the three days end,
"come thou with the Sacrament, and I will
come with my Mule, and I will pour out Provender before it; If the Mule leave his

Provender, and come and venerate the Sacorament, I will believe. These conditions

were accepted, and after three days,
S. Anthony, being accompanied with a multitude of the
faithfull, and holding the venerable Sacrament in his hand,
fipake thus to the Mule; In the vertue and name of thy
Creator, whom I, though unworthily, truly hold in my
hand, I require and command thee, O Animal, that thou
immediately approach humbly after thy manner, and show
reverence to him; that so by this, Heretical pravity may understand, that every creature is to be subject to his Creator,
whom the Priestly dignity daily handles at the Altar. Upon the saying of which words, the Mule forgetting his
Provender that lay before him, and his hunger, went towards the Saint: and bowing his head, and bending his

Though such ridiculous stuff as this deserves no Consutation, the very relation of it being sufficient to blast its credit: yet the Relator being of so great same; for his sake, I'll a little enquire into its Age; for I believe we shall sind, that this story (though by their later Writers more talked of * than any of the rest, yet) was either not so old, or not

"knees, adored the Lord as well as he could, and confuted

^{*} Aldrovandus has put it among the Histories concerning the Mule; Lib. de Quadrupedibus Solidiped. c. 4. tit. Historica.

fo much credited heretofore, even in their own Church, as

fome other things they relate concerning him.

If this had been as current a Miracle in S. Anthony's time. as it pretends to be publick, and to be a triumphant victory after a challenge, and a fet dispute with a Heretick; I am apt to fansie, that Cesarine, who pickt up all miraculous reports a. bout the time he lived, would have met with it, and deliver'd it down to us in his Dialogues*, especially since his Nimh

* This I think not improbable, because he wrote his Dialogues so little a while before Anthony's death, for he rells in that he was writing them an 1222. (and the Saint dyed 1231.) Cæfarius, lib.10. cap. 48.

Book contains more such examples than one, concerning bruit creatures venerating the Eucharift. But if this could not come to his notice (as

I am not peremptory in it) yet I am fure it might to another Writer of the same Age with Anthony, viz. Thomas Cantipratamus Suffragan to the Bishop of Cambray, who collected

Placed by Bellarm. an. 1265. de Script. Ecclesiast.

in the same manner the Miracles and memorable examples of his Time, and yet fays not one word of this Miracle, though he also mention some of the same nature

But because this may seem too to have less force in it, since he fays not a fyllable of S. Anthony that I observe; I therefore add, that another French-man of this Age too, fc. Vin-

centius Bishop of Beauvais, whose Speculum Placed an. 1240. Historiale, (lib. 30. cap. 131, 132, 133, 134) Bellarm. ibid.

135.) has a large account of S. Anthony; who also mentions his reasoning with Hereticks, and his converting an Arch-Heretick; yet he is wholly filent as to this of S. Anthony's Mule, though faid to be done in his own Countrey; which is a plain fign that this was not a story then in being, but coined fince; for if it had been done in his days, it could neither have escaped his knowledge, nor been omitted in his History, since it was the most remarkable thing that belonged to it. Which is still more confirmed, by another observation, that among fix and thirty Lelfons of the old Roman Breviary (where so many fine things are

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are told of him) this is not to be found; though in one of them I meet with these words. " Anthony con-Les. zinfra "futed the perverse Opinions of Hereticks, by Octav. "the most congruous reasons; for at Arimi-

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things are " num (a City in Italy) he converted many Hereticks to the "foundness of Christian faith; among whom he reduced " to the light of truth, an Arch-Heretick called Bonovillus, " who for 30 Years space had been blinded with the dark-"ness of Pestilent errour. Where, by the way, you may correct either the wilfull or ignorant mistake of Ribadeneira. who in the Life of Anthony, makes the dif-Ribaden. p. 247. putation, wherein the Mule acted fuch a wonderous part, to have been betwixt the Heretick Bonovillus, and S. Anthony; wereas all that mention the veneration of the Mule, fay expresly that this happened in partibus Tholosanis; and all that speak of Bonovill's story, determine it to have been at Ariminum; that is, the one was in Italy, and the other in France; and his Life in Surius, mentions both of them distinctly.

The fum of all I have now faid put together, amounts That if all those Writers of his Life, had agreed to this. in the mention of this Miracle about the Eucharist, it would not have been a sufficient proof of its Truth; (fince they are all known to abound with lies:) But so many of them omitting it; especially those of that Age, wherein it is pretended to be done, and whose design such a story would sin-

gularly well have ferved, argues that then it had not so much as the credit of a common, or a current Fable. S. Antonings who lived above 200 Years after Anthony (for ought I can find) was the first Writer that mentions it, and others feem to have taken it from him; so that nothing remains

Floruit an. 1445. Bellarm.de Scrip. Ecclefiaft.

but Oral Tradition to help them out, which how fairly it has brought them off, we have feen in S. Ursula, and several other instances named before.

I have but one thing more to remark, which must not be omitted, and then I have done with this Saint. This is, the prodiprodigious Licence they of this Church take to entertain the People with strange Miracles, in this of the Sacramem of the Eucharist, above all other Subjects, They have & spoused the belief of a Doctrine contrary to the reason and fense of all Mankind, and it must be maintained in the same way that it was made. No mortal man can inventant thing so extravagrant and foolish, which they can pretent reason to boggle and stick at, who have once made Transul stantiation an Article of their Faith: I have no hopes there fore to make them ashamed in the least, by what I shall now fay; yet however it may be usefull to others who have no inflaved all their faculties, or committed themselves blind fold to the conduct of their pretended unerring Guide, a know what Diet their faith lives upon, and what hard more fels it must swallow down without any chewing at all. were endless to enumerate the wonders they produce in the lives of Saints, and in Sermons, to procure veneration Mens minds to the Eucharist. I shall content my felf with giving a few instances of Miracles that they tell us, have have pened at the presence or celebration of it.

We know there is a certain time in the Mass, when the lift up the Host, and shew it to the People, in order to the adoration of it. As S. Ivo was elevating it, a Globe of

Light of wonderfull splendor incompassion the Body of Christ, and also the Chalice, and after the elevation of both presently disappeared. Catherina Gonzales, though imployed at a distance in the Bakehouse, often saw the Host when it was elevated by

the Priest, (I suppose, that she might more stranges, so the benefit of the adoration) though there were many Walls between to intercept her sight. But, which is still more strange, S. Sibyling though she was blind, yet knew when the Host was elevated by her inward sense; and one time as the

by her inward fense; and one time as the Santtor. ad Priest presumed to carry an unconfectate Host to a sick Person, when through his new liganous her wounted one confectored of the Be

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33I as is came along, she worshipped it; but not finding that inward pleasure in her Spirit she was wont to have, upon her examination of the Priest, she made him confess, that he did not carry the Body of Christ: and thus, they tell us, when a piece of the Wood of the Cross was given her, before she would adore it, she applyed it to her heart, and by a wonderfull agitation she found there, she knew it to be a true piece of the Cross, and not counterfeit. It was a fingular favour (you'll fay) that was showed to S. Bonaventure; (who for feveral days through his great humility and fear had abstained from Brev. Rom. ant. Jul. 14. Lec. 4. receiving the Communion) as he heard the infra Octav. Mass, and was meditating upon the passion of Christ, God having regard to his humility, mercifully put into his mouth a particle of the confecrated Hoft, which an Angel took out of the hand of the Priest. But it was a greater that was shown him, when he was near his death, and by reason of his weakness vomited up every thing he took.

He was now in a great strait what to doe, Martyrol. Francisc. having a great defire to receive the facred Julii 14. p. 288. Viaticum, and yet durst not, out of reve-

rence to it, and the danger of bringing it up again: However he resolved to have the Lord's Body brought to him; that he might die more comfortably when it was in prefence: he applied the Pix, in which it was carred, to his fide, showing herebly his defire to receive it; and there his fide opened in the form of a red Rose, at which place Christ's Body starting out of the Pix, went in to his very heart, and his fide closed again, without any remaining fign of its having been opened. *

^{*} This very thing is finely told under another name in these words of the old Homily. "Elere was an Garl of Venice, called Syr Ambright, that loved the Sacrament of the Awier palling well, " and he bid it all the morthip and reberence that he might, to " when he lay fick and hould bye, he might not receibe the Da= crament for Cafting; then was he forry, and made bole; " and then he tet make clean bis right fpbe and to cober it wirh " a fagr clothe of fendall and tago God's body therein, and fago

" thus to the bolt : Losd thou knowell that I love thee with "all my beart, and would fagn receibe thee with my moun "and I durch, and because I may not, I lay thee on the place that is next to my heart, and so I shew thee all the Lobe of " my beart that I can of may; wherefore I befeech thee, gon " Lad, habe mercy on me : and eben therewith in the fight # er all the Beople that were about him . his fore opened and the " holt went there into his ly be, and then it closed again, and he anon after he byto. Festival. in die corp Christi, f. 52.

I had thought that the Eucharist had been designed one for the food of Souls, and that it never became a commo repast of the Body: Yet S. Nicholas & A& Sanffor in vit. Rupe it seems found it so, for we have ejus Mart. 22. p. that he lived 20 Years without human 411.0 429. food, fave onely by the Eucharist received every Fifteen Days, and his Meditation on Christ's passion: (that is, upon the accidents of whiteness and roundness, on for the substance being, according to them, Christ's Both can never nourish.)

But perhaps it may feem more proper to the instance w fore us of S. Anthony's Mule, to hear a little more, concering the strange effects its presence has produced upon bri An ancient Priest as he was carrying the & Creatures.

crament out of Town to a fick Person, met a company of "Ass laden with Corn in a very narrow, Cæfarii Diolog. "and deep miry way. He that went be Dift. 4. cap. 98. fore him with the Lantern, with much & "doe, thrust by them. But the Priest seeing this, and conf "dering his age and weakness, began to look pale and trem ble; and fearing that he might be tumbled into the Min with the Sacrament by the Asses, he cryed out to them; "O Asses, what is it that ye doe? what, do you not consider whom I carry in my hands? standstill, fall down, and give bonour to your Creator, for I command it in his Name: " Behold, says the Relator, the wonderfull obedience of thek "Animals. They all stood still, and fell down together;

"and, which added to the wonder, though the Asses could "not fall down but with much difficulty, yet not one of the

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he Min them; con fidet end give Name: ofthek gether; es could e of the ec Sacks "Sacks of Corn did flide off from their backs. This fact is " famous to this Day in the City of Colen. (a City as fa-" mous as the ftory.) Saint Coleta had a Lamb that shew'd the same respect, and used, without teaching, AB SanB. ad to kneel at the Elevation of the Eucharist, and Mart. 6. p. 554. to rife when it was over. The Plow-man

that early in the Morning was at work in the Field, and on a sudden with all his whipping could not make his Oxen stir a foot, and cryed out, that the Devil was in them; quickly found his mistake, when looking a bout him, Cæfarius in Dial. he faw the Pix (with the Sacrament in it) dift. 9. c. 7.

lye before the feet of the Oxen (which some Thieves, that had broken open the Church, had stoln away and scattered there) and they in admiration stood still, and would go no farther; which veneration of theirs might well occasion, as we are told, the Priest of the Parish, and a great Multitude with Him to come into the Field, and with the Cross, Censor of incense as Wax lights, carry Christ's Body back again into the Church. The next story to it, of the Bees, must not be forgotten; A Woman Cæfar. ibid. who kept Bees that did not thrive, but died a-

cap. 8. pace, was counselled to place the Lord's Body in the Hive, and that would stop the Plague that was among them; she went therefore to the Church, and receiving the Communion from the Priest; as soon as she went away from him, the took it out of her Mouth, and put it in one of the Bee-hives. But oh the wonderfull power of God! the Bees, acknowledging their Creator, built a Chapel to this their sweet Guest of an admirable structure, where they erected an Altar, and put the most holy Body of Christ upon it; and God bleffed their works. All this mystery appeared when the Woman took up her Hive; for then in great fear she ran and confessed to the Priest what she had done and what she saw; who coming thither with the Parishoners, drove away the Bees that slew about, and humm'd the praise of the Creator; and admiring the Chapel-walls,

Windows, Roof, Steeple * (Aldrovandus adds Bells,) Door * Aldrovand. de insectis, l. I. cap. I. Historica de apibus.

and Altar, they brought back the Lord's body with praise and glory. Thomas Cantipratanus relates a parallel fable concerning Bees, how they had lodged the Sacrament in their Hive, in a Pix made of purest Wax; and how the owner of them saw in the night the whole Air brightned above

them faw in the night the whole Air brightned above them: onely these Bees were more contemplative than the former, for they lest off working, and gave themselves to singing, which they ceased not to doe even in the nighttime, contrary to their custome.

But I'll pursue these follies no farther, onely that we may make a good conclusion, I'll set down out of one of the Homilies of the Festival (so often cited before) the story of the Black-Horse, which sar exceeds that of S. Anthony's Mule, and all the rest I have named: and I'll give it you in the old

English style as I find it.

"In Devonshyre bespoe Exbridge was a Festival. in die " woman that lay lick and was nye beed, Corp. Christ. fol. " and fent after a holy person about mid 53. "night, to have her ryghts. Than this "man in all hafte be might arose, and went to the "Thurch, and took Goddes body in a box of Avozy, and e put it into his bosome, and went forth toward this wo And as he wente through the Forest in a fapre " mede that was his next wave, it happed that his bot " fell out of his bosome to the ground, and he wente forth cand woff it not, and came to this woman, and herd! " ber confession. And than he asked her pf the woldt "be bouseled, and the sayd, ye syr. Than be put bis " bande into his bosom and sought the bor, and whan he "found it not, he was full fozy and fad, and fage, " Dame, 3 will go after Boddes body, and come agapne "anone to you, and so he wente forth sore weppinge for " his symplenes. And so as he came to a wylowe tree, "be made thereof a rodde, and firpped bimfelf naked, ce and bette himself so that the blode ranne bowne by his cc spoes,

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" fodes, and fagde thus to himfelf: D thou fymple man. " why hafte thou loft the Load God, the maker, the fourmer and Creatour: And whan he had thus bette " hymselfe, he dyd on his clothes and wente forth, and "than be was ware of a pyller of fire that lafted from erth to beven, and he was all aftonyed thereof, pet he " bleffped him and wente to it; and there lay the Sacra-" ment fallen out of the bore into the graffe, and the " pyllar thone as bayght as the funne, and it lasted from " Boddes body to heven; and all the beeffs of the Fozest " were comen about Goddes body, and fode in compasse " rounde about it, and all kneled on 4 knees fabe one "blacke Poste that kneled but one knee. Than fago be, " pf thou be ony beeft that may fpeke, I charge thee in " Goddes name bere prefent in fourme of breed, tell me " why thou knelest but on one knee. Than fago be, I am " a fende of hell, and well not knele and I might: but "I am made apenft my will; foz it is wayten, that every "knelpinge of heven and of erthe thall be to the worthp " of the Lozd God. Why art thou lyke a bozs? And "be layd, to make the people to stele me, and at suche "a Nowne was one hanged for me, and at such a "Lowne another. Than tayo the boly perfone, I com-" maunde the by Goddes flethe and his blode, that thou go "into wyldernesse, and be there as thou shalt never opsease " croffen man moze. And than he went his wap, be " might no longer abyde, and than this man went forthe foztl) " to the woman, and byd the register, by the whiche the berde " was faved and went to everlaffpnge falvacyon. To the wolde "whiche be bapnge us, our blyffed Sabyour Ibelus. at his an he

A Summary of some Wondrous Legends of the Saints, taken out of the Lessons of the Breviaries.

Habilous Saints; and several Fabulous reasons of their Devotions to the true ones: having seen also, in so many foregoing instances, their admirable addresses to Patra Saints, whom they invoke in particular cases and distresses and though I have met before with several occasions, we mention the absurd Histories of the Saints, from several Lessons of the Breviaries (which being publickly read to the people as the Scriptures were, they intended surthat they should believe them to be true.) I'll summ up here a few more of these Legends, without questioning the Saintship of those of whom they are affirmed; and afterwards add a few more of their Devotions to the Saints.

S. Lucy. Decemb. 13.

The Reformed Breviary says of her, The Lef. 6. when the judge Paschasius commanded he to be crrried to the Stews, and her chasting there violated, they could not move her from the place where she stood by any force. But the old Roman Briviary gives a more particular account of it, the Lef. 7. ling us, "That the H. Ghost fixed her with such as the stood of the stood o

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" fuch a weight, that when many tried to thrust her for-"ward, they could not flir her: then they tied ropes to " her hands and feet, and endeavored to draw her all to-" gether, but she was unmoveable as a mountain. Then the " Magicians and Southfayers tried their skill upon her, but " all in vain: After this they brought many yoke of Oxen, " whose drawing neither could prevail to move her. At "which Paschasius wondring, said, What is the reason "that a tender Virgin drawn by a Thousand men cannot be " removed out of her place? Lucy answered, Though thou " shouldest employ ten thousand men, thou shalt hear the " H. Ghost speaking for me; A thousand shall fall at thy " side, and ten thousand at thy right hand. "After this a great fire by his command

"was kindled about her, and they cast Pitch Les. 8, 9.

"and Rosin and scalding Oil upon her, the

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" fooner to dispatch her, and yet she remained unmoveable "and unhurt. At last they thrust a Sword into her throat, "yet she stirred not in the place, nor gave up the Ghost, "till the Priests had given her the mysteries of the Sacra-"ment, and all the People answered, Amen.

S. Martina. Fanuar. 1.

"When they brought her into Apello's "Temple by the Emperor's command to fa-Brev. Rom. an-"crifice: upon her Crossing her self and tiq. Lef. 1, 2. raying, by a great Earthquake the whole "City was shaken, and the image of Apollo broken in pieces. " The Devil that inhabited that Idol, rolling himself in the

"dust of it, cried out with a great voice: O Virgin Martiided he "na, handmaid to the great God, thou leavest me naked, chastin "and showest me deformed, and drivest me out of my habithe place "tation, in which I have dwelt now ninety eight years, man Bry "having under me 472 most wicked Spirits, that upon my of it, the "command offered daily to me the Souls of men: And fo

" with a great noise he departed.

At another time Saint Martina was " brought to him as an Inchantress, and re-Lef. 4. " fuling to facrifice, she was commanded to " be stripped, and her flesh to be slashed with swords, but " the snow-white body of the Virgin, by the dazling splendor of it, dimmed the eyes of the beholders: out of her " wounds milk flowed instead of bloud, and dispersed a fra-" grant odour, like that of Spices: And when after this " by the command of the Emperour she was beaten with " clubs; those whom he imployed cried out, their strength " failing them, and befeeched him, faying, Deliver us from " this Virgin, for the Angels of God do strike us again " with Iron bars, and our flesh and bones are all on fire " But when the Emperour would still have the strokes con-" tinued, all they that beat her died. Then was she putin " prison, and when one Limineus sent by the Lef. 5. Emperour opened the door, he saw a great " light shining round about her, which ash " entred compassed him like lightning, so that for fear h " fell to the ground, and scarce being able to arise and en ter, he saw S. Martina sitting in a glorious seat, and " multitude of men in white about her, holding a golde " Table, in which was written; Thy works are wonderful O Lord, in wisedom hast thou made them all: he related to the Emperour. The rest of the Lessons are all such Romantick stuff, of

The rest of the Lessons are all such Romantick stuff, a Diana's Temple by fire from Heaven consumed to ashestogether with her Priests. How a fierce Lion kept three days fasting, and set upon her to devour her, sawned upon her, and salling at her feet kissed them. How being thrown into a great fire she received no harm, but the slame dispersed it self, and burnt those that stood round it, &c.

S. Sebastian from hoe, a

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S. Sebastian. Januar. 20.

As S. Sebastian was speaking, one saw an Angel descend from Heaven, and hold a Brev. Rom. Anbook before him, and all his speech flowed from the reading that book.

S. Agnes. Januar. 20.

When she was by the Command of the Prefect stripped naked to be carried openly Brev. Rom. Ans in that manner to the Stews, God gave fuch tiq. Loc. 6, 7. a thickness to her dishevel'd hair, that she feemed better covered therewith than with her clothes. And when she entred into the Stews, an Angel compassed her with fuch a wondrous light, that none could touch or fee her by reason of the splendour; and there appeared a white Garment before her eyes, with which she cloathed her felf, and it so exactly fitted her body, that none doubted that it was prepared by an Angel, (who, no question, if he undertake it, will shape a garment more exactly than the best Tailor.) The Son of the Prefect, thinking to violate her chastity, ventured to enter into that light, but before he touched her, he was choaked by the Devil, and fell down dead.

S. Dorothy. Feb. 6.

When she went to be beheaded, one Theophilus jearingly said to her, Thou Spoule Brev. Rom. Anof Christ, send me either Roses or Apples tiq. Les. 5, 6 6. from his Paradife; which she promising to aftian doe, and praying, behold a most beautifull Child, that Z 2

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feemed not to be above four years old, brought to her three Roses and three Apples, which she bid him carry to Theophilus; as he was deriding her promise, the Child comes and offers the promised Presents, who receiving them was converted to the Faith; for they were sent in Fe.

Vit. Doroth. Februar. 6. p. 773. body of Dorothy is preserved, there is a solemn benediction of Apples (on the 6th. of

February) which the People run to receive. Just such another story as this we meet with in the Life of S. Kentigern, how he produced a fresh dish of Mulberries in Winter, one by because a feeligh fellow made this request

Capgr. in vit.

Kenteg. fol. 211.

Iy because a foolish fellow made this request to the King, and would receive no other present at his hands: and this Saint thought the King's credit lay at stake, and would not

have the other go away from him unrewarded.]

S. Tiburtius & Valerian. April 14.

An Angel brought two Crowns from Parev. Rom. Anradise made up of Roses and Lilies, and
tiq. Lec. 1, 2. gave one to Valerian, and the other to Ceiv
ly his new married Wise, the Angel added,
Because Valerian thou hast consented to the counsel of chastity (having been persuaded by Cecily not to violate her Valeginity *.) Christ has sent me to thee to give thee leave w

* The account of this matter is given us in the said Breviary, in the Lift of Saint Cecilia, Nov. 22. Lesson 2. "On the marriage night, when Cecilia and her Spouse Valerian were alone together in the Bedchamber, she spake the to him. O sweet and most loving youth, I have a secret to confess to thee, the thou wilt swear not to reveal it. Which Valerian swearing to, she said, have an Angel, a Lover of mine, who with the strictest jealousie keeps my be dy, he, if he in the least perceives that thou touchest me with polluted have (an excellent charracter of the marriage-bed) he will presently stir up in sury against thee, and destroy the slower of thy Youth: but if he know that the lovest me with a sincere and immaculate love, and preservest my Virginia.

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" whole and untouched, he will then love thee as well as my felf, and will " express his favour to thee. Valerian replied; If thou wouldest have me to " to believe thy words, show me the Angel, and if I find that he is indeed an " Angel of God, I will doe as thou sayest; but if thou lovest any other man " better than me, I will slay with my Sword both him and thee. So persua-" ding him to become a Christian, and be baptized, she shewed him the " Angel.

ask any Petition of him. Valerian hearing this adored, and begg'd that his brother Tiburtius might become a Christian. Tiburtius afterwards coming into the house, he smelt the odour of the Roses and Lilies, but saw nothing; who as he was wondring whence it came, Valerian told him of their Crowns which he could not fee as yet, but if he would become a Christian, he should see both them and the Angel of God also: whereupon he consented to be baptized, and thereupon obtained the Grant of all which he had asked of God, and faw the Angels every day.

S. John of Beverley. May 7.

"S. John, after he was instructed in Lear-"ning, was made Bishop of Tork: He was

Brev. Sarum, Lef. 2.

" praying one day in the Porch of S. Michael, " and a certain Deacon, peeping in, saw the

" H. Ghost sitting up the Altar, excelling in whiteness a ray " of the Sun, whose face was burnt by the heat of the H. "Spirit. The Bishop adjured him, that whilest he lived

he should discover this Vision to no man. [Caporave, who mentions this story in his Life, tells us that this Deacon's name

Capgr. de Sancto Joh. de Beverl. f. 190.

was Sigga, and that it was his face that was burnt, and the skin of his cheek shrivell'd up by the heat of the H Spirit; and that his face was healed by the touch of the Saint's hand. Mr. Creffy has passed over this miracle, though he has given us a great many others concerning

Church Hift .1.22. c. 10.

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him; particularly this out of Malmsbury, that the fiercest Bulls, as soon as they are brought into his Church-yard (at Beverley) immediately lose all their fury and fierceness, and become gentle as Lambs, though before they endanged with their horns all that came near them: He might have

Capgr. ibid. added another remarkable one out of Capgrave; that when the K. of Scots made war against K. Ethelstan, Ethelstan prayed to

God, that through the intercession of S. John of Beverley, he would show some evident sign whereby both the present and suture Ages might know, that the Scots ought of right to be subject to the English; The King with his Sword smote upon a Rock hard by Dunbar, and to this day it is hallowed an Ell deep by that stroke.

S. Aldelme. May 25.

" The fame of S. Aldelme coming to Rom, " Pope Sergins by his Letters called him thi Brev. Sarum. "ther, and there received him honourably, Les. 7. "whom God glorified with miracles; for on a certain day, as he celebrated Mass in the Lateran Church, he reached his Casula (one of the Priest's gar-" ment's) behind him, thinking to deliver it to one of the Attendants; but none being present, a Sun-beam brea-" king through the window, held it up from falling a long time in memory of the Saint. [Just such another ridculous story as this is told us in the Life of S. Gudila, who as she was praying in the Church, the Priest chanced to efpy the naked foles of her feet; and in compassion to her, took off his Gloves, and putting them under her feet, went his way; which she after taking up, as it she had been injured by this kindness, threw them away from her; but the Gloves instead of falling on the ground, miraculously hung in the Air; and Surim says, That they hung

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hung so the space of an hour. Bolland. Act. Sanctor. ad 8. Januar. p. 516.]

" It happened also at Rome, that a

" Child being born of an incestuous Mo- Les. 8.

" ther and uncertain Father, the Pope's

" fame was injured : which Aldelme understanding, he com-

" manded that the Child, which was but twenty days old,

"fhould be brought forth; whom S. Aldelme charged to confess, whether Pope Sergius was to be accounted

"guilty of Incest. The Child answered, That he was

" innocent.

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S. Christina. July 24.

"She was bound to a Wheel, and rosted at a Fire; and as they poured on Oil the Brev. Rom. Ant. flame broke forth, and slew a thousand of Lec. 2, 3.

" the Heathens. She was again put in pri-

" fon, and by an Angel that visited her was healed and re-" freshed. Then she was cast into the Lake Vulsinus, a great

" stone-weight being fastned to her body, but the Angel

freed her from drowning. Upon her Prayers the Image

" of Apollo, which she was commanded to worship, was underly reduced to ashes; by which miracle three thou-

" fand were converted to the Faith of Christ. After this

" she was put into a burning Furnace, where she remained

" five days unhurt, &c.

* * S. Helena's Legend of the Invention of the Cross. May 3,

"When the Emperour Constantine had batained a victory over the barbarous People, by the sign of the Cross show'd

Brev. Sarum, Les. 1, 2, 3.

66 him

chanced npassion under as if m away ground, pat they hung

"him from Heaven; he after sent his Mother Helena to Je.
"rusalem to find out the Wood of the H. Cross. Who
"when she admonished the Jews to chuse those that knew
the Law; they said, For what cause does the Queen im
pose this task upon us? Judas, one of them, answered, I
know the reason, she will make inquiry about the Wood

of the Cross, upon which our Fathers hanged Jesus: see therefore to it, that none confess the matter to her.

Zachem, my Grandfather, did foretel this to my Father, and my Father, when he died, told it me, faying, Oberve Son, when inquiry shall be made after the Wood of the Cross, to which our Ancestors condemned the Messe manifest it before thou beest tormented. Then I said to him; Father, If they knew him to be the Christ, where

fore did they lay hands on him? He answered me, Hearken, my Son, I never was of counsel with them, but because he reproved them, they crucified him; and after he

was buried, he rose again the third day: Upon which my brother Stephen believed, and was stoned. Others of them

" faid. We never heard these things before.

"When they were called before the Queen, and the commanded them to be burnt, they out of fear delivered Judas to her; to whom the Queen said; Show me the Wood of the Cross. Judas answered, I know not so much as the place where it is, for I was not then in being "Upon which the commanded to cast him into a Pit with out water, and that there he should remain without food. When seven days were past Judas cried out of the Pit, faying, Draw me out, I intreat you, and I will show you the Cross of Christ. When he was drawn out, as he was going to the place, he faid, O Lord God, if it " be thy will that the Son of Mary shall reign, cause that " from the same place a sume of Aromatick Odours may " ascend: After he had prayed, the sume of Odours did " ascend. Then Judas said, In truth, O Christ, thou art " the Saviour of the World.

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The present Breviaries have now left out all this stuff. and their Lessons are perfectly the same with those of the Breviary of Pius V. who first reformed it after the Trent Council; and gives us a story, that has more Authorities to back it; but I question whether much more truth in it than the former. His Lessons tell us of Helena's being admonished by a Dream to go on this errand to Jerusalem; that there she found in the place of the Cross a Marble Statue of Venus. That when the ground was digged, they found three Crosses, and also the Title that was once fastned to the Cross of our Lord, but now was fixed to none of them, but lay by it felf apart from the Crosses; fo that they knew not to which of them it did belong. But that doubt was quite taken away by a Miracle, for a Woman almost at Death's dore, through a grievous Disease; when two of them were applyed to her by Macarius Bishop of Jerusalem, and she received no benefit at all, when the third was applyed she was presently cured *. It is also farther observable, how Pius in his Reformation of the Breviary, took care to prevent all fuspicion, that by putting in those new Lesions, the old ones should be lookt upon as fabulous; for in his corrected Breviary, after the Lessons, I find the substance of the old Legend still retained in several Antiphona's. For ad laudes, and per horas, these short sayings are mentioned. Helena the Mother of Constantine, went to Jerusalem: Alleluiah. Then she commanded them all to be burnt with Fire, and they in a fright delivered Judas: Alleluiah. Death and Life are set before thee, if thou dost not show me the Cross of Christ: Alleluiah. When Judas ascended out of the Pit, he went to the place where the boly Cross lay: Alleluiah, Judas prayed, O God, my God, show me the

^{*} Jacobus de Voragine here says; that when the Cross was thus discovered, the Devil with a loud voice cryed in the Air, O Judas, Why hast thou done this? so contrary to what my Judas did; for he by my persuasion betrayed him, and thou against my mind hast found his Cross; by him I gained many Souls, by thee I seem to lose those I had gained: by him I reigned over the People, by thee I shall be expelled out of my Kingdom. But I'll be even with thee, soc.

Wood of the holy Cros: Alleluiah. Ad Benedictus. Antiph. S. Helena said to Judas. Fulfill my desire, and thou shalt live upon the Earth: that thou show me the place which is called Calvary, where the Lord's precious Wood is hid: Alleluiah.

It would be too tedious to discover the follies and contradictions of their stories about the Invention of the Cross, as it is very easie to do; and as for the Authorities they bring in, of Sulpitius Severus, Russinus, Paulinus, S. Ambrose, Socrates, Sozomen, Theodoret, &c. which I know are urged in this matter; I shall onely in short oppose against them, the silence of Eusebius, and the censure of Pope Gelasius. The first mentions Helena's Journey to the Holy Land, and build-

Euseb. de vit. Constant. lib. 3. cap. 42, 43. ing two Churches, the one at Bethlehem, the other at Mount Olivet, (as I noted heretofore) but says not one syllable a-

bout her finding of the Cross, or seeking after it, and yet none can well imagine that he should not be acquainted with it, or that he should have balked this, if there had been any such thing done, or talked of in his days. The other (viz. Pope Gelasius) he must needs know all that was said by the other Authors I named, who wrote of this matter after Eusebius his time; and yet thus he speaks in his Decree about Apocryphal Books.

Concil. Rom. 1. in Tom. 5. Concil. Lebbe. ad. an. 494. p. 1263. "Also the Writings concerning the Invention of the Lord's Cross, and other Writings concerning the Invention of the head of John the Bap.

"tist, these are certain novel relations, and some Catholicks reade them: but when these shall come into the hands of Catholicks, let that sentence of the Bl. Apostle Paul go before; Prove all things, hold fast that which is good which plainly intimates his suspicion of the truth of them. For a conclusion of this; I cannot but give the Reader the pleasure of understanding, how the old Homilies represented this matter heretofere to the People, by giving him the beginning of a Sermon upon this Subject. Thus I find it:

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" God frendes, such a days pe shall Festival. de invent. " habe the invenepen of the holy croffe; Sancta crucis p. 100. "pe shall not fast the even, but come "to God and to holy Thyzche as chapsten people sholde " do, in wormpp of him that deed on the croffe. Than pe "thill understande, why it is called inventio fanctæ cru-"cis, the fondonge of the holy crosse; the which was "found in this worse as I thail tell you. When Adam our "fpaste faver was seke foz aege, and wolde fayne have " ben out of this Mozide; Adam fente Seth bis fone to the "Aungell keeper of Paradyle, prayenge the Aungeil to " sende him the ople of mercy to anogut his body therwith " whan be were deed. Than went Seth to Paradyle, and " favd his message to the Aungell. Than answered the " Aungeil, and tapo that he might not habe it tyll the peres " were fulfolled. But have this beaunche of the tree that "thy fader fpnned in, and fet it on his grave, a whan it " bereth frupte than thall be have mercy and not erfte. " Than toke Seth this braunche and came home, a found bis fader dad: than he fet this beaunche on his fader's "arabe, as the Aungell badde him do; the whiche beaunche "growed there tyl Salomon was kyngs, a he made to fell "it downe, for it was fapze to the worke of his Temple, "but it wold not accorde with the werke of his temple. " Salomon made to caste it downe into the erth, and was "bidde there to the tyme that the Bishop of the Temple "let make a wayze in the same place thereas the tree laye, " to washe in thepe that were offered to the Temple. " whan this wayze was made, they called it in their Lan-" guage Probatica pisciana. To the which water came an "Aungell certagne tymes fro beben, and dyde worthpre to " the tree that laye in the grounds of the wayze, a meved "the water; and what Wan or Momen that came to the " water nerte after the Aungell was made bole, whot "fekenes that ever be had, by bertue of the tree; and fo " endured many wynters to the tyme that Cryfie was taken " and holds be done upon the crosse. Than this tree by " the ordenaunce of God swamme upon the water, and " whan the Jews had none other tree redy to make the cocreffe of, for grote baffe that they had, they toke the " fame tree and mad thereof a croffe, and fo byed our Lozd " thereon, and than the tree bare that bleffyd frupte Croffes " body, of the whiche welleth the ople of mercy to Adam and " Eve, and all other of theyz offspzinge. But when Capite was deed, and was taken down off the croffe, for enby " that the Jewis had to him, they take the croffe and two " other croffes, that the thebes were hanged on either tode " of Croffe, a buried them depe in the erth, foz Croffen " people holde not wyte where they were done, for to boil " worthyp; And there it lay a pere and more unto the " rome of Eleyna, &c. That which follows, is the story I fet down before out of the Breviary of Sarum, which ! will not repeat.

The Feast of S. Peter ad Vincula, or in Memory of S. Peter's Chains. August 1.

"Dear Brethren, we are to mark, where-Brev. Sarum. " fore the Feast of S. Peter (as it is called) Lef. 1. ad vincula, is celebrated upon the Kalends " of August. This is faid by fome to be the cause of its "A certain Roman Captain called Quirinus had a Daugh-" ter whose name was Balbina, who had a " disease in her Throat *, (Surius in the * Gutturonosam. " Life of S. Alexander, May 3. fays she " had a Wen in her Neck.) This Captain kept S. Alexander the Pope shut up in Prison. This Maiden (his Daughter) went often to the Prison, where Bl. Pope A-" lexander was kept bound in Chains; and she kil-Lef. 2. " fed the Chains wherewith the Saint was bound, "thei her afor thei thei did feel con

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lexand voutly (which there Surius fon, that of fure under the Surius much this Po

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"which she did, hoping to recover health thereby. To whom Bl. Alexander said, "My Daughter, do not kiss

"these Chains; but go and seek the Chains where- Lef. 3.

"with S. Peter was bound, and kiss them, and

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und, vhich "thereby thou shalt be cured. She immediately came to her Father, and told him what she had heard from the

"aforesaid Pope. Which when her Father heard,

"he sent Messengers, to enquire for the Prison, Les. 4.

"where the Apostles had been bound, and from

"thence to bring with them S. Peter's Chain; which they did; and the said Maiden kissing them, was presently per-

" fectly recovered. After this Bl. Alexander

"coming out of Prison, appointed this solemnity Lef. g.

" to be kept on the Kalends of August, in honour

"of S. Peter, and in his Name built a Church, which is cal"led Petri ad Vincula. In which folemnity also, they say
"that his Chains are devoutly kissed by the People, through
"the help of our Lord Jesus Christ, who with the Father,
"and the holy Spirit, liveth and reigneth God throughout
"all Ages. Amen.

[These are taken, we are told, out of the Gests of S. Alexander: but excepting this last Period of the Peoples devoutly kiffing that which they call at Rome S. Pater's Chain, (which Ribadeneira affures us they do) I know not whether there be any jot of truth in all the rest. *Baron. ad Surius, in the place forenamed, and Baronius * ann. 132. tell us quite contrary to what is in the 3d. Les. son, that it was not S. Peter's, but Pope Alexander's Chain that cured the Daughter of Quirinus. Baronius will affure us, (contrary to the 4th. Lellon) that S. Pe-Baron ad ter's Chains were not found in S. Chryfostome's an. 439. time (and therefore denies that Encomium which Surius gives (Aug. 1.) of those Chains, to be Chrysoftome's) much less in Pope Alexander I. time: And also that not this Pope, but Endoxia built the Church at Rome called Petri ad Vincula. Let us now see how the Present Breviary mends

the matter, fince it has altered all the foregoing story, or or rather quite discarded it. Thus then we are Brev. Rom. informed. "In the Reign of the Emperour Lef. 4. 5. "Theodosius jun. when his Wife Eudocia came to Jerusalem to pay a vow, there she had many presents " made her; but above all the rest she received the gift of " an Iron Chain, adorned with Gold an Jewels, which they " affirmed to be the very same, wherewith the Apostle Pa "ter was bound by Herod. Endocia piously venerating " the Chain, fent it afterwards to Rome to her Daughter En. "doxia, who brought it to the Pope: And he again show'd "her another Chain, wherewith the same Apostle was "bound, when Nero was Emperour. Whilest the Pope was comparing the Roman Chain, with that which was "brought from Jerusalem; it happened that those 2 Chians "were so joyned together, that they seemed not to be two, but one Chain made by the same Artificer. By which Miracle, fo great an honour began to be paid to those facred "bonds, that thereupon Eudoxia's Church (which she built) " was dedicated in the Exquiline Mountain, by this name of "S. Peter ad Vincula, and to its Memory a Festival was insti-" tuted on the first of August.

I am apt to think that we were as well before with our Salisbury story, as with this new one of Eudocia. For granting that she sent for S. Peter's Chain to her Daughter Eudoxia, and that she received it for such at Jerusalem. Yet when I remember what other sine knacks she sent from thence, it abates much the credit of these Chains with me.

Hist. Eccles. Niceph. lib. 14.c. 2. For Nicephorus, though he mentions noting of this Chain of S. Peter, (which yet is strange, when the Lesson informs us

it was the the greatest present to her) yet he tells us of other great rarities she sent frem ferusalem to Pulcheria, to be kept for her; such as the Divine Image of the Bl. Virgin, which Luke the Apostle lest drawn in a Table and her Divine Milk,*

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^{*} To Te Selov encions jaha, no isego ateaulor, no ta te Zwling .

and her holy Distaff (or Spindle) and the Swathes of our Saviour. As for the miraculous joyning together of the two Chains into one, if you examine Baronius about it, who gives us the whole story, instead of citing Annal. Eccl. ad any Authorities, he refers us onely to the an. 439. P. Ecclesiastical Tables; which though they may be as Sacred to him as the twelve Tables were to the Ancient Romans: yet till I know more of their

Authentickness, they will not have much more credit with me than the Table (now mentioned) S. Luke left behind

him with the Blessed Virgins picture upon it.

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I know indeed that S. Gregory in his Epistles talks wondrous things of these Chains, and sent some filings of them to King Childebert for a Epift. Greg. 1. mighty present; but his own wretched sulib. 5. Ep. 6. perstition about them, is as remarkable as-

any thing else: For thus he says in his Epistle to him. "We have directed to your Excellency the Keys of S. Pe-"ter, in which fomething is included taken off from his

"Chains, which being hanged at your neck, may they de-" fend you from all evils. So in another Epistle to Dyna-

" mius. We have sent the Benediction of

"the Bl. Apostle Peter, a little Cross, into Lib. 2. Ep. 33.

" which is put in some benefits from off his

"Chains, which bound his neck for a time, but may they

" loofe your neck for ever from fins. Thus

" in another: I have fent a most holy Key Lib. 1. Ep. 33.

" to you, from the body of S. Peter the A-

" postle, which is wont to shine with many miracles upon the "fick; for it has within it something taken off from his "Chains. Those Chains therefore which bound his neck, may "they sanctifie your neck being hanged there. In all these instances you may observe something joyned (a Key or Cross) to the Chains, so that the miraculous vertue feems to be divided between them. But in ano-Lib. 6. Ep. 23.

ther Epistle to Theotista, I find him speak of a miraculous destruction of a person

that

that would with his knife have cut in pieces the Golden Key of S. Peter; for being possessed with an evil Spirit, he favs he stabb'd that knife into his throat, and so fell down dead: and he thus concludes to him: "This Key I have taken care "to fend to your Excellency, by which Almighty God flew "that proud and perfidious man, that by it you, who fear " and love him, may obtain present and eternal salvation. But I think S. Gregory in another place, has told us a more wonderfull story concerning S. Paul's Chain, than I find any where in him of S. Peter's; for thus he writes to Constantina, (or Constantia) the Lib. 3. Ep. 30. Empress. "I will make haste to send to " you fome part of the Chains, which S. Paul the Apostle "carried on his neck and hands, and by which many mi-"racles are showed on the people, if so be I can prevail to "take any off by filing: For fince fo many frequently come

"take any off by filing: For lince to many frequently come begging a benediction from the Chains, that they may receive a little of the filings thereof, therefore a Priest is ready with a File: and when some persons petition for it, presently in a moment some thing is filed off for them from the Chains: but when some others petition, though

"the File be drawn a great while through the Chains, yet

" cannot the least jot be got off from them.

And now methinks one may have leave to ask, Why should not this miraculous Chain of S. Paul have a Festival appointed in memory of it, as well as that

Baron. in Mar. of S. Peter? you may take Baronius his an-Rom. ad Aug. 1. fwer to it, till you can meet with a better.

"Truly the bonds of S. Peter seem not without reason to be worshipped, though the bonds of the

"other Apostles are not; for it is but fit, that since he has the chief power in the Church of Binding and Loosing

other mens bonds, that his bonds also should be had in hor

"nour of all the Faithfull.

S. Donatus.

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S. Donatus. August 7.

S. Donatus was brought up by S. Pig-

" menius the Presbyter, and instructed in Brev. Sarum,

" Divine and Humane Learning: . With

" whom Julian being ordained a Sub-dea-

" con *, rejecting this degree, aspired to the Empire; who

" keeping Pigmenius in custody at Rome, slew with the

" fword the Father and Mother of S. Donatus.

* This story of Julian is exploded by Baronius. Notis in Martyrol. Aug. 7.

One Eustasius came in great perplexity of mind to Donatus, because in his absence his Brev. Rom. Ant. Wife, Euphrosina, had hid a great deal of pu-Lec. 3, 4. blick money, and she was dead before he returned, and the Officers came upon him for it. standing upon the Grave of his Wife, cried with a loud voice; Euphrosina, I conjure thee by Christ Jesus that was crucified, that thou tell us what is become of this money. She answered immediately out of her Grave; The money thou seekest after, lies buried in the entrance of the house: and so, the money being paid, Eustasins was freed from all calumny.

[This is pretty fair, to make one speak Spec. Historial. audibly in her Grave. But Vincentius (and l. 14. c. 36. after him, Saint Antonine and Ribadeneira)

hath told us of a greater miracle still; of one raised by him to life; and the occasion of it also a money matter, as the last was. For as a certain man was carrying out to be buried, another came and stopt the Funeral, having a Writing in his hand, faying, That the dead person was indebted to him twenty shillings (as that paper shew'd) and till he had his money he should not be buried.

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Whereupon there arose a great murmuring in the company: but some that saw Donatus at a distance, counselled the Widow to run and speak to the man of God. She falling at his feet, told her case to him, and assured him that the money had been paid by her Husband, onely the Creditor had not delivered him in his Note. Saint Donatus coming to the Bier, and taking the dead man by the hand, said to him, Arise and plead thine own cause, for this thy Creditor forbids thee to be buried. Immediately he rose up, and convinced the Creditor of his knavery, in denying the payment of the money, and taking his Note out of his hand, tore it in pieces: then he begged of Donatus that he would suffer him to dye again, who granted it, bidding him go to his rest.

S. Clara. August 12.

One day in the Monastery of Saint Clan, when meal-time came, she was told, that Brev. Rom. Ant. Lec. 8. there was but onely one loaf of Bread (and that no great one, fays Ribaden.) to ferre them all. Notwithstanding this, she commanded half of that loaf to be given in Alms to the Friers, and the other half referved for her Nuns, to be divided into fifty parts, according to their number: This Command, thought strange one, was yet humbly obeyed by her servant; and by the Divine gift these small portions did so increase in the hands of every one that brake them, that every one in the Convent had enough. [Though this is not formally made a Lesson now in the proper Offices of the Franciscan for S. Clare, yet the substance of it comes in among the Re sponses just before the Landes.

De pane pascit unico turbam S. Clare's poor Nuns fed large ly to their mind,

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Claret signo mirisico virtus When with one loaf she the signorum veterum: whole Convent din'd,

Dum cibat ex tam modico And former powers in this new magni conventus numerum. wonder shin'd.

"When the hour of her departure out of Offic. propr. Mi-" the World drew near, behold about midnorum in felt. " night a troop of Virgins enter in cloathed S. Claræ, Lec.4. " in white garments, having golden Gar-" lands upon their heads; among whom one was fairer " than the rest, and her brightness such, that she turned " night into day: for it was the Virgin of Virgins, the " Mother of our Lord and Saviour. This Queen of Hea-" ven drew near to the bed, where the Spoule of her Son lay, " and inclining her felf lovingly over her, gave her a most " fweet embrace; the other Virgins (in her company) " brought forth a wondrous rich Mantle (Pallium) where-" with they covered the body of Clare the Virgin, and " adorned the room as if it had been a Bride-chamber.

S. Elizabeth Widow, the King of Hungary's Daughter. Novemb. 19.

"a visit, it happened that a comely Young Brev. Rom. Ant.

"man, too fashionably habited, came along Lec. 6.

"with her; whom S. Elizabeth admonished

to despise the pride of the world. The young man made

answer: Madam, I beseech you pray for me. To whom

she said, If thou wouldest have me pray the Lord for

thee, go thou and doe likewise. So as they prayed to
gether at some distance, the young man not being able

to endure the slame of her prayer, nor the servour of

so great devotion, he began to cry out aloud, That

she should wholly desist from praying, otherwise he

A 2 2 should

fhould be destroyed by the fire of such a prayer, and immediately breathe out his last. Saint Elizabeth's Mai-" dens then running to the young Man, found him 60 " all on fire, that they could not hold their hands upon his cloaths, but were fain hastily to withdraw their

" hands with which they laid hold on him, by reason of the too great heat with which he burnt. But when S.E. " lizabeth had done praying, the young Man not suffe.

" ring the heat within him to cool again, he went into

the order of the Franciscans.

[We heard before (pag. 108.) how cold water wa made so scalding hot onely by the prayers of S. Fechina, that his Butler, not being able to endure it, was fain to the Bath. Here is another, whose cloaths are too bot n be touched, onely by the fervour of devotion. The lyin Spirit comes in so powerfully at certain seasons into the Monks inventions, that you may as well stop the current a tyde as the progress of their fictions: and though you may guess in the other case how high the water will flow yet it's impossible here to know when a Fable is advanced An Anchoret did once make a vow never to its height.

Bolland. vit. S. Brigid, ad Feb. I. p. 129.

fee a woman in the Island where he lived A man (and his wife) comes over into the Island to inhabit, and would not be persu ded either by him or S. Brigid to deput

thence. I fee no offence in all this, fince the Island w big enough to hold them both, and it's to be hoped the woman was so civil as not to come and disturb him in h Cell against his mind: It was but either going farther from them, or keeping more close at home, which would have faved the Monks vow, if it was necessary to be kept. But now their fancies work higher than thus, and bring in mighty wind that blew him and his over Sea unto the ne Port Town; and bring him upon his knees confessing fault, and devoting himself after this Miracle to God at S. Brigid, promising never to enter the Isle more without the Anchoret's leave.

F wee to b by to that lachi It's to di in a tears the E er, tl

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For some soft and tender-hearted Saint to have the gift of weeping is no fuch great wonder; but to be able to communicate it to another, by touching, as one would give the Itch, that's a pretty feat; and yet thus S. Malachias gave that gift to one, by laying his Cheek to his. It's very possible for the consideration of Christ's passion to draw many tears from a devout Penitent; but to bring in an Angel gathering into a Vessel two pound weight of tears, that fell upon that occasion from the Eyes of S. Veronica, is such a stretch-

Ribaden. in vita ejus, 2. Nov. intra Extravag. p. 325.

Bolland. ad Fanuar. 13. pag. 892. er, that no Romance ever ventured up-

on the like. Saint Kentigern had a singular way too of kindling Fire, which I could never have hit upon; who being in hast to light the Candles for Vigils, and some ha-Capgrav. vit. Kentig. ving in spight to him put out the Fire in f. 208. the Monastery; he snatcht the green bough

of an Hasel, and in the name of the Holy Trinity he blessed it, and blow'd upon it, and immediately, by a Fire sent from Heaven, the Bough produced a great Flame; but when he had lighted the Candles, the Light appeared no longer in the Wood, (whence, by the way, we may probably conjecture that Tinder-boxes are of a later invention than S. Kentigern's days.) But what will you fay, if the Monk's invention may be scrued up still one peg higher? I think I have met with a Saint that out-did all this, viz. S. Berach; who when he came to the King's Palace, about a cause that was to be determined before him, his Adversary, a Colganus, 14 Febr. in Magician, being in better Cloaths, was vit. Berach, p. 342.

admirted in; but S. Berach being despicable and poorly habited, the Gate was shut upon him. where feeing a great heap of Snow, as he stood without. he called upon the name of God, and blowing upon the Snow. immediately the Snowy Pile kindled with a vehement flame, as if it had been dryed Wood, infomuch as the Houses near the Gate began to be fet on fire. If you can believe that

this angry Prayer of this Saint could make Snow burn, you shall then have my leave to believe, that the more charitable Prayer of S. Elizabeth might set the young Man's cloaths into such a heat, as not to be endured. But I must not for get to tell the Reader, that upon farther examination of the matter, we shall find, I doubt, that no bodies cloaths were burnt, save onely S. Elizabeth's; and that too, not by the heat of her Devotion, but as any ones cloaths besides might be burnt by a Coal of Fire falling upon them. For Vincentia, who lived in the same Age with her, (and S. Antonim after him) tells us indeed, that the way

Vincent. Spec. Hist. after him) tells us indeed, that she was so cap. 136. fo intent one time at her Prayers and Contemplation of Heavenly things, that

a Coal of Fire fell upon her own Garment, and burnt a great Hole in it, which she never perceived, till one of her Maids smelling Fire ran in, and extinguished it, and by her cry made the Saint come to her self, and see her missortune; which, says he, she as carelestly repaired, by setting an ill-savoured patch upon it with her own hands: but he says not one syllable of the young Man's burning, or his cloaths being singed by her servent Prayer; this was invented afterwards, and came by Oral Tradition, I suppose, to the later Writers, such as Jac. de Voragine, Surius and Ribadeneira.

And now I should have here inserted the admirable Legends which the Breviaries give us of Saint Mary Magdalan, and S. Martha, of S. Francis and S. Dominick, and some others; but that, to the Readers great advantage, I have been happily prevented herein by the late Second Discourse of the Learned Dr. Stillingsleet, concerning the Miracles of the Roman Church; whose known exactness, as well as valkeding, gives him an easie Triumph over the Calumny of those Ignorant Zelots of the Party, who have had the Considence to charge him with salse Citation of Authors; but will not give us the pleasure, I doubt, of seeing them so much as attempt such a publick Discovery of it, as he has made of their cheats; but will have more wit in their rage, than to start this New Contraversie, whether we have the same

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From all that has been faid, methinks we need not beg much favour to conclude, that we in this Kingdom have been much beholden to God Almighty for the Reformation, concerning which some Men speak so contemptuously: for fince that, no attempts have been made, with any show of Authority, upon our Faith by lying Impostures; no doubtfull Saints put into our Kalendar, and commanded to be venerated; no religious worship paid to any thing but to God alone; no dreaming Revelations in any credit with us, nor any pass for current ones, but such as are on all hands unquestionable; no Temptation laid before Men to infidelity, by feeing the Publick Devotions conducted by incredible stories, and invented Fables; these mischiess we know the Reformation has delivered us from: and I dare fay, it could not be possible to allure and intangle us in those former fnares again, if Religion were Mens concern equally with other matters, which they charge themselves soberly to menage.

For what wise Man that has due care of his health, will forsake the safe practice of a skilfull and honest Physician, to run after every Mountebank that sets up a Stage, will listen to the idle stories he tells all day of his miraculous cures; or if he needs none of his Physick, yet throw up his Glove (as I have seen foolish People doe) to receive Balls that shall take out all spots and stains out of their Garments, or things in the sashion of Hearts to procure Love; or countenance the pretended Dottor, by gaping upon the tricks of his fack pudding. Our Devotion is sober and safe; has no tricks in it, but much Honesty. We are besotted, if we shall attend to the Romish Legends, or value their Beads and Rosaries, if we trade with them for their Indulgences and counterfeit Reliques, or be taken with the Pageantry that commonly in that Church takes place at the time of the Na-

tivity, Good Friday, and the day of the Resurrection.

I'll add no more, fave onely that sharp, and no less true censure of their own Cassander (in his Consultatio de meritis interces. Sanctorum. Oper. p. 971.) Est bic error haud infrequens, &c. "This is also a common error, that the vulgar fort of People, neglecting almost the old and known Saints, more largely and ardently venerate those that are new and unknown; concerning whose Sanctity the evidence is more obscure, and some of them are become noted onely by Revelations; so that one may deservedly doubt concerning some of them, whether they were ever yet in being; whose Veneration the Fictions of Histories, and the Impostures of Miracles have wonderfully increased, which Fictions have defiled the Histories, even of the acknowledged Saints, &c.

More Inflances of their Devotions to Saints.

That Cassander judged aright, in every tittle of the foregoing censure; he that doubts of it, may quickly be satisfied, by a Prayer I find among the Devotions of the samous Church of Salisbury; the Presace to it shews, that they laid more than ordinary stress upon it; and yet (which is strange) there is no mention made of any Apostu or Evangelist, no not so much as of the Virgin Mary; but obscure and Romantick Saints we have good store. The Rubrick to it says thus:

Who soever shall devoutly and frequently say the following Prayer, what soever he shall duly and justly ask, he shall obtain.

Antiph.

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Ver, An

tuoru Christ Anton Livin Nica rum v Kath bara, rothe Frede decer unde patro um fuccu quæl ne sa effe & ctis

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Antiph. The Saints by Faith overcame Kingdoms, wrought Righteousness, obtained the Promises.

Horæ sec. us. Sar. fol. 99.

Vers. Let the righteous rejoyce before God, Ans. And delight themselves in gladness.

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Intiph.

Let us pray.

Mnipotens fempiterne Deus, qui fanctorum tuorum Dionysii, Georgii, Christophori, Blasii, Egidii, Antonii, Eutropii, Pantaleonis, Livini, Eustachii, Leonardi, Nicasii, atque Cyrici, sanctarum virginum & matronarum Katharine, Margarete, Barbara, Marthe, Honorina, Dorother, Wenefreda, Christina, Fredeswide atque Julita, & decem millium martyrum, & undecim millium virginum patrocinia invocantibus, tuum in angustiis promisisti fuccursum; tribue nobis, quæsumus, eorum intercessione salutarem nostræ petitionis effectum, & auxilium in cunctis necessitatibus opportunum,

Per Christum, &c. Pater noster. Ave Maria.

Lmighty eberlasting (I God, who hast pro= miled thy luccour in firaits to those that invoke the Watronage of thy Saints Denis, George, Christopher, Blase, Egidius, Anthony, Eutropius, Pantaleon, Livinus, Eustachius, Leonard, Nicasius and Cyricus, and of the bo'p Atr= gins and Batrons, Catharine, Margaret, Barbara, Martha, Honorina, Dorothy, Wenefrid, Christina, Fredeswide and Julita, and of the ten thousand Wartyzs, and the eleven thousand Mirgins; Dibe us, we befeech the, bp their intercession, the fabing effect of cur Petition, and seasonable help in all our necellities.

Through Christ, &c. Our Father. Hail Mary.

That which I shall now farther doe, shall be to give instances of their Devotions, immediately addressed to Saints; which cannot admit that pretence, whereby they of the Roman Church endeavour to excuse themselves, that they pray onely

onely to Saints departed to pray for them, though that all is more than they have any encouragement to, from the Scriptures.

A Prayer to S. Erasme (or Erasmus.)

Hora fec. uf. Sarum.

CAncte Erasme Martyr O Christi pretiose, qui in Die Dominico Deo oblatus fuisti. & de eo magnam lætitiam füscepisti; Suscipe hanc orationem pro falute corporis mei & animæ meæ; ut Deus pertuam orationem dignetur mihi tribuere victum & vestitum; in hora mortis meæ veram confessionem, contritionem, & falutare facramentum cum unctione olei fancti, in bonis operibus perseverantiam, cum recta fide & intentione bene moriendi, cum illis quæDeo & tibi placita funt ad laudem & honorem, mihi autem ad consolationem. Modo, sancte Erasme, tibi commendo corpus meum & animam meam,ut Deus per tuam orationem dignetur mihi tribuere gratiam: & commendo tibi omne confilium meum, omnes actus meos, & omnia all things subject unto me; mihi subjecta, ut eruas me ab omnibus inimicis meis visibi-

Erasmus Saint paectous Warty2 Chaift, who waft offered in Bod on the Lozo's dap which was an occasion of great in to thee; Keceive this praye foz the salvation of my bed and my coul; that throughth praper God may bouchfat to give to me food and ray ment; in the bour of m death true confession, con trition, and the fabing se crament with the unction of boly opl, perseverance in good works, with a right faith and intention to die well. with those things that an pleasing to God and thee, w the peatle and honour, and to mp consolation. Pow, & Erasme, 3 commend mp bo dy and foul to thee, that God by the pager may bouch safe to give me grace: And I commend to that, all me countel, all my actions, and that thou mapft deliber mi from all mine enemies be libus libus cupiu possir vel u nimæ turpi feu m pron tuum petie Susci tuam am, malo præf cum fperi vitæ in m tas, rem, tione cte i pus I & 01 orati conj

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libus & invisibilibus, qui mihi cupiunt adversari; ut non possint mihi nocere in aliquo. vel ullum damnum inferre animæ meæ vel corpori meo. turpiter vel dolosè, occultè seu manifestè: Quia tibi Deus promisit, ut quicunque nomen tuum invocaverit, quicquid petierit firmiter, impetrabit. Suscipe me, Sancte Erasme, in tuam sanctam fidem & gratiam, & conserva me ab omni malo per hos octo dies; & præsta mihi illos peragere cum recta fide & omni profperitate & gratia, ad finem vitæ meæ; ut non proficiat in me ulla inimicorum voluntas, tibi ad laudem & honorem, mihi autem ad confolationem & gratiam. Tibi, Sancte Erasme, commendo corpus meum & animam meam, & omnes mihi confessione & oratione vel confanguinitate conjunctos, & omnes aclus meos, ut vivam cum omni prosperitate, pace & gaudio nunc & in perpetuum.

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Pater noster. Ave Maria.

fible and invisible, which fak to oppose me; that they may not be able to burt me in any thing, noz bzing any dam= mage to mp foul oz body, baldp oz craftily, fecretly Hoz God has oz openly. promised that, that whosoe. ber shall call upon thy name, whatsoever be shall ask, be mail certainly obtain. Recaibe me, S. Erafme, into thp boly faith and grace, and pre= ferve me from all evil all there eight days; and grant that I may pals them with a right faith, and all prosperity and grace, unto the end of mp life; that no defire of my enemies may be accomplisht against me, to the praise and honour, and to my comfort and grace. the, s. Erasme, I commend my body and my foul, and all those 3 am bound to, by confession and pager, oz conlanguinity, and all my actions. that Imap live in all prosperity, peace and joy, now and for eher.

Amen.

Our Father. Hail Mary.

Devotions

Devotions to Saint Claudius.

Hora sec. us. Rom. 6. die Junii.

Desolatorum consolator, captivorum liberator, resurrectio mortuorum, lumen cæcorum, auditus furdorum, mutorum eloquium, tutor naufragantium, impotentium & languidorum fanator, medicinæ refugium, via errantium, salus omnium in te sperantium; Sancte Claudi, benigne confessor Christi, ora Deum pro nobis, qui te tot & tantis illustravit miraculis; nam pro tua fanctissima vita, quam tam piè & devotè gessisti in hac valle miseriæ, vana hujus seculi spernendo & cœlestia fectando, pro tuis meritis ad superna polorum gaudia collocavit, & innumeris decoravit miraculis.

Vers. Ora pro nobis beate Claudi.

Resp. Implora apud Deum pro nobis auxilium.

Abou comforter of the besolate, Deliberer of captibes, refurrection of the bead, light of the blind. bearing of the deaf, spach of the dumb, tutoz of the hipwzackt, beater of the impotent and languishing, the refuge of medicine, the way of the erring, and the falvation of all that hope in D St. Claude, the thee; bountifull Confestoz of Chaift, pray to God for us, who made the famous by fo many and great miracles: for by reason of thy most holy life, which thou dids lead to piously and deboutly in this bale of mifery, de sping the banities of this world, and following after celesital things, foz thy me: rits be bath placed thæ. in the joys of Peaven above, and graced thee with innumerable miracles.

Vers. Pray for us blessed Claude.

Anf. Implore God's help for us.

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Let us Pray.

DEus, qui per donum Sancti Spiritus, in beatum Claudium, gloriosum confessorem tuum atque Pontificem, tantam gratiam & beatitudinem effundere dignatus es quòd per illam ferè. totus orbis Christianorum, pro suis necessitatibus ad ipfum affluit; & quicunque eum piè & devote quæsierit, desolatus non remanebit 3 da nobis, quæsumus. Domine, justa desideria postulare; ut quæ justè postulaverimus, suis meritis & intercessionibus, apud te jugiter valeamus obtinere.

Per Dominum, &c.

Bod, who by the gift of the B. Choft, didft bouchfafe to pouer forth fo great grace and bleffing into Bieffed Claude the glozieus Confessoz and Bishop, that thereupon almost all the Chaistian woold rung to bim foz the supply of their neceslitics; and wholoever feeks bim ploufig and beboutly. Ball not remain Desolate : Beant to us, D Loet, we besech the, that we may request juft delires; those thin s which we juff: ly ask, by his merits and intercessons, we may continually be able to obtain from thæ.

Through our Lord, &c.

A Prayer to the Holy Innocents.

Hor. fec. uf. Sarum.

Mnes Sancti Innocentes, orate pro nobis. O beati pueri, flores munditiei, gemmæ cælestes, contollit peccata mundi. Respicite famulum (vel famulam)

All pe Poly Innocents, pag foz us. D blef= fed boys, flowers of purity, celessial gems, the conforts of the immaculate Lamb, that taketh away fortes agni immaculati qui the fins of the world; lok upon the serbant of pour fandity, and erpzels to: fanctifanctitatis vestræ; & ostendite super me vestra tenerrima præcordia pietatis; ut vobis intercedentibus, cum pura conscientia Domino præsentatus (vel præsentata) merear vobiscum laudare Dominum Jesum Christum in secula seculorum. Amen.

wards me your most tender bowels of pity; that upon your intercession, being presented to the Lord with a pure conscience, I may merit to praise the Lord Iesus Christ with you for ebermore. Amen.

Ibid

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Ibid.

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A Prayer to the Apostles and Disciples.

Ibid.

Mnes fancti Apostoli & electi Discipuli Domini, orate pro nobis. O venerandi Patres Ecclesiæ, fidei Christianæ doctores & mundi luminaria, quorum prædicationibus, miraculis & exemplis, Christi nomen gloriofum magnificatum est in gentibus. Per ipsum vos deprecor quem tanto fervore dilexistis & secuti estis, me gratiosè solventes à vinculis peccatorum, perducatis ad patriam civium supernorum. Præstante eo qui vivit & regnat.

Pater Nofter. Ave. M.

all pe holy Apofila and elect Disciples of the Lozd, pray for us. 9 pe venerable Fathers of the Church, the Teachers of Chaistian faith, and the Lights of the weald, by whose preaching, miracles and example, the gizoious name of Chaist is magnis: ed among the Gentiles. I pray you by him, moded with so much zeal pe loved and followed, that merci: fully looking the bands of my sins, you would tains me to the Countrep of the Citizens abobe. ise per fazming it, who liveth and reignorb.

Our Father. Hail Mary

A Prayer

A Prayer to the Martyrs.

Ibid. O Mnes Sancti Martyres, orate pro nobis. fortissimi milites Christi, Principes & Duces exercitûs Domini; quorum vita mirabilis erat & mors speciosa; per illam charitatem insuperabilem qua Deo conjuncti estis, vos deprecor, ne me patiamini perire in peccatis meis; sed in omni necessitate atque periculo sitis mihi advocati & defensores, ut passionum vestrarum intervenientibus meritis, particeps esse valeam æternæ felicitatis. Quod ipfe præstare dignetur, qui vester amor est, vita, salus & præmium, Jesus Christus Dominus no-Amen. fter.

All pe Holy Wartyzs, paap foz us. most valiant souldiers Chaift, the Parmes Captains of the Lord's Boffs. whose life was wonderfull and death honourable; by that insuperable love, where= by pe are united to God. I intreat you, that ye would not fuffer me to perify in my fins; but in every necessity and danger, you would be mp Adbocatis and Defenders; that by the interve= ning merits of your cuffe= rings, I may partake of e= ternal felicip. Which be bouchfake to effect, who is your love, life, falvation and reward, Jesus Chaift our 1020. Amen.

To the Confessors.

Ibid.

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Mnes Sancti Confessores, orate pro nobis. O Patres, præcipui flores Ecclesiæ, specula virtutum, imitatores Christi, & tabernacula Spiritus Sancti; in

Ail pe Poly Confesfors, pray for us fathers, the chiefest flowers of the Church, the mire rozs of vertues, imitatozs of Chilf, and Aabernarles of the 19. Shoft; in whose quorum

quorum mentibus abundavit charitas, in verbis veritas, in actibus pietas cum omni morum honestate floruit: Ecce ad vos confugio miserrimus ego peccator & indignus, vestram clementiam humiliter interpellans; ut mihi vestris precibus impetrare dignemini gratiam verè pœnitendi, in bono perseverandi, & ad vestrum consortium gloriosum finaliter perveni-Præstante Domino nostro Jesu Christo: Qui vivit & regnat in fecula feculorum. Amen.

minds charity did abount, in whole words truth, in whole actions piety with all bo nesty of depostment did flourifh: Behold I miserable finner and unworthy fip to implozing bumbly your clemency, that by pour prayers you would bouch safe to obtain foz me the grace of true repentance, of perfeberance in goodneis. and finally to come to pour glozious fellowship. Lozd Jesus Chaist perfiz ming it: Who libeth and reigneth throughout all ages. Amen.

To the holy Virgins.

Ibid. Mnes Sanctæ Virgines & Matronæ, orate pro O facratissimæ mulieres, Christi sponsæ matres & propter amorem & vobis innatam gratissimam pietatem miseremini mei peccatoris; & lapsum carnis fragilis benigna compassione recolentes, impetrate mihi à Domino Jesu, dilecto vestro & Salvatore meo, delictorum veniam, vitæ munditiam, & gloriam in futuro. Amen.

All ye Poly Airgins and Patrons, paay for us. Dall ye most holy women, mothers and daughters, the spoules of Chaist; for your love sake, and your most acceptable innate pity, be more full to me a sinner; and calling to mino with gracious compassion the ease steps of sail slesh, obtain for me of the Lord Jesus, your Belov dand my Sabiour, the pardon of my sins, purity of life, and glory hereaster. Amen.

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Hera see Sarum.

us pranum à cor p lexit mihi anteque concil fernus Maria Christ ventri me, chi, p ctam,

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A Prayer to all Saints.

All ye blessed Saints of God, and blessed fed Spirits Angelical, whom God with his mellissuous countenance and blessed presence maketh joyfull and everlastingly glad, pray ye for me: I falute and honour you; I give lauds and thanks unto our Lord, which hath chosen you, and hath prevented you in his Benedictions: O obtain for me forgiveness, obtain for me grace, and to be made one with God. Amen.

A Prayer to all the He and She Saints.

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Vos omnes Sancti & Electi Dei, quibus Deus præparavit regnum æternum à Principio; vos precor per charitatem qua dilexit vos Deus, succurrite mihi peccatori miserrimo, antequam me mors rapiat; conciliate me antequam infernus me devoret. O beata Maria, mater Dei, Virgo Christi, peccatorum interventrix, exaudi me, salva me, custodi me: Obtine mihi, pia Domina, fidem rectam, spem certam, perfectam charitatem, veram humilitatem, castitatem, sobri-

All re Saints Elect of Gob, fiz whom God from the begir: ning bath prepared an Eternal Kingdom; 3 intreat pau by that charity tobere= with God has loved you. that you would succour me a miserable finner, befoze fnatches me away: Death reconcile me (to Bod) bas foze the Banbe bebours me. D bliff Mary, the mether of Gob, the Airgin of Chaift . who intercedest for finners, hear me, fabe me, kæp me; Bbtain foz me, mercifell Lady, a right faith, a certain hope, perf. a charity, true humility, etatem, etatem, & post cursum vitæ focietatem perpetuæ beatitudinis. Tu etiam, sancte Michael, cum omnibus millibus Angelorum, ora pro me, ut eripiar de potestate meorum : adversariorum Adjuva me, obtine mihi amorem Dei, cordis decorem, fidei vigorem, & cœlestis gloriæ jocunditatem. Vos quoque Sancti Patriarchæ & Prophetæ, poscite mihi à Deo indulgentiam, pænitentiam, continentiam; fanctámque perseverantiam, atque vitam æternam. O beati Apostoli Dei, solvite me à peccatis, defendite me à pœnis inferni & de potestate tenebrarum, confortate me & ad regnum æternum me perducite. Precor etiam vos Sancti Martyres Dei, ut detur mihi à Deo charitas sancta, pax fincera, mens pura, vita casta, & peccatorum remissio. O gloriosi Confesfores Dei orate pro me, ut per vos mihi tribuatur à Deo cœlestis concupiscentia, & morum reverentia, & criminum ablutio. Similiter & vos rogo omnes fanctæ Virgines Dei, adjuvate me, ut habeam bonam voluntatem cordis, corporis fanitatem,

chastity, sobstery, and as. ter my life is ended the fociety of endless bleffednels. Abou also, S. Michael, with all the thousands of Angels, pany foz me, that A may be delivered from the power of mp adverta: ries: Belp me, obtain for me the love of God, come tiness of heart, a bigozous faith, and the jocumonels of celestial glozy. Also pe Voly Patriarchs and 1820: phets, beg for me of God pardon, repentance, continence, and holy persebe: rance, and eternal life. 9 pe bleffed Aposiles of God, lose me from my fins, befend me from the pains of Bell and from the power of darkness, comfort me and being me to the everlasting Kingdom. I pray to you Poly Warty2s of God, that God would give me boly love, fincere peace, a pure mind, a chaste life, and remillion of my fins. D pe of Confesso28 glozious God, pag for me, that by you God may grant me h'avenly concupiscence, re: and verence of behaviour, my the washing away of In like manner

humi post taten O vo ctæ I que d mihi. ricor instan terce à De punc fumn nus p nire tudin Dom

Qui

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humi-

humilitatem, castitatem, & post cursum vitæ meæ societatem perpetuæ beatitudinis. O vos omnes Sancti & Sanclæ Dei, vos deprecor quoque & supplico, subvenite mihi, miseremini mei misericorditer, & orate pro me instanter, ut per vestram intercessionem tribuatur mihi à Deo conscientia pura, compunctio vera, & vitæ confummatio laudabilis; quatenus per merita vestra pervenire valeam ad æternæ beatitudinis patriam. Præstante Domino nostro Jesu Christo. Oui cum Patre &c.

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nner umiI intreat all pou Bob's bolp Mirgins to affift me . that I may have a good will of heart, foundnets of body, bumilttp, chaffitp, and after mp life is ended the fociety of endies blessedness. and all pro He and She Saints of God, I prap alfo and befrech you, to be aiding to me, that you would mercifully pity me, and pray earnefily for me, that by your intercection, God would give me a pure conscience, truz compunction, and that I may commendably finish mp life; so that by your merits I map be able to arrive at the Country of Cernal bleffedne s. Dur Lord Jifus Chaift perfor aling it. Who with the Father, &c.

Now for a Conclusion of these Devotions. I'll onely add (besides a Litany) one instance more; but it is such a one, as can hardly be parallel'd: it is the commemoration of Etbeldreda (an English Saint) which is given us by the Salisbury Breviary; where we Brev. Sarum, have Three Lessons, consisting wholly of sol. 100. prayers to her, in a Latin style so unusually sine, and so sull of Courtship, as would tempt one to think, that the Monk (or whosoever he was) who composed them, had some fair Mistress, that strongly possessed his fancy, all the while before his thoughts: They are these;

Lett. 1. N præsentis vitæ & fluctuantis seculi naufragio constituti ad tui portum præsidii confugimus virgo piissima atque celeberrima Etheldreda; ut tuæ circa nos pietatis sentiamus viscera, qui de tua jugiter gratulamur præsentia. Respice igitur pia Mater & Domina pio intuitu ad exiguum (sed devotum) nostri famulatus obsequium: & quos premit humanæ fragilitatis immensitas, tuæ virginitatis (quæ sponfo virginum placuit) relevet ac sustentet veneranda sublimitas. Credimus enim atque confidimus, te ab eodem sponfo tuo qui speciem tuam concupivit, quicquid petieris impetrare; quam in thalamo regis æterni collocatam, cum virginum choris de palma virginitatis certum est exultare.

7 1 who are placed a. mong the dangers of this prefent life and un: certain world, that the aten to shipwrack us; do fly to the lafe port, must plous and famous Hirgin Etheldrede, that we may fæl the bowels of the compassions towards us, who do congratulate always the prefence amongus. Look therefoze thou com passionate mother and Lady with a pitifull eye upon the poz (but debout) obsequioulnels of our ferbice: and these who are oppressed with the immensity of humane frailty, let the venerable sublimity of thy virginity (which has been acceptable to the spoule of Airgins) relieve and fusiain them. Foz we belieb: and are confident, that from that spoule of thine who has defired the beauty, thou canst ubtain whatsoever thou thait ask; fince we are sure theu art placed in the baide-chamber of the eternal King, and doft triumph with the Chair of Mirgins in the paize of birginity.

Lec.2

ferice nostr precu nostr tibiq ce, valea tuæ f tection dia; corp ter g tia, gaud igitu fervo mori tenti tatis

Lec.

grati

quas mus mer iram fend quai

pre

Ler. 2. OUccurre Domina, O fuccurre Mater mifericordiffima Etheldreda, nostræ miseriæ: suffragiis precum tuarum, scelerum nostrorum maculas absterge; tibique famulantes tales effice, ut tuæ integritati puræ valeant deservire. Gregi tuo tuæ follicitudinis atque protectionis semper assit custodia; ut sicut tui sacratissimi corporis incorruptione jugiter gaudemus atque præsentia, sic & de tua subventione gaudeamus assidua. Protege igitur mater filios, domina servos; ut qui se tuæ momoriæ ac venerationi profitentur obnoxios, tuæ largitatis & pietatis beneficia se gratulentur adeptos.

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Lec. 3. R Espice benignissima virgo Etheldreda ad nostras angustias,
quas nostris meritis sustinemus; & per tuæ sanctitatis
merita & intercessiones, &
iram judicis placa quem offendimus, & veniam impetra
quam non meruimus. Tuis
precibus ad misericordiam

Mccour, D Laby, fuccour, D Etheldrede, our mitery, thou mother of mercy; by the intercession of thy pagers, wipe off the flains of our fins ; and make those that wait upon thee such, that they may be able to ferbe thy pure incorruption. Let the lafeguard of the care and protection always defend the flock; that me continually relopce the incogruption and pre-Cence of thy most facred body, to we may also relopce in Paorect the baile aid. therefoze, D mother, the children, D Laop, the ferbants; that they who profess themselves devoted to the memozy and beneration mag rejoyce in having obtained the binifits of the bounty and compassion.

Dok D most gratious

Aurgin Etheldrede upon our troubles, which we deserved bly sustain; and by the merits and intercustion of thy holiness, both appeare the anger of the Judge whom we have offended, and obtain that pardon which we have not district. By thy Bb 3 inclina

inclina justitiam districti (sed justi) examinis; quia agni qui sponsus est virginum vestigia quocunque ierit virgo sequeris. Repræsenta, quæsumus, supernæ clementiæ gemitus nostros atq; suspiria, ut divinæ miserationis per te suscipiamus incrementa, quo tecum in æternum gaudere mereamur; te petente, illo largiente, qui te integritatis coronavit gloria, per cuncta seculorum secula. Amen.

prapers incline to mercy, the justice of his severe (but just) eramination; because thou that art a Mirgin halt follow the steps of the Lamb. who is the couse of Wirgins, whitherfoeber be goeth. Represent, we pray thee, to the Divine clemency our lighs and groans, that by thee we may receive more of the Divine pity, whereby we may merit evermoze to reionce with thæ; thou ask. ing and be granting, who has crowned thee with the glozy of incorruption, throughout all ages.

Amen.

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A LIT-

A LITANY.

E Very one that is acquainted with the Common Litanies of the Roman Church, knows that they are stuft with the names of Saints, whom they desire to pray for them; and are larger or shorter, according as more or sewer Saints are inserted; and there being little or no difference besides between the Older Litanies and the Later, I shall give the Reader one that was in use here in England, as I find it in a Psalter Printed at London 1503. Whereby he will understand what a pretty number of Saints (and some of them very odd and strange ones) they invoked in those days, and applied themselves to in their Prayers. After the usual invocation therefore of God and the Holy Trinity, it goes on thus:

Saint Mary,
Holy Mother of God,
Holy Virgin of Vir-
gins, S. Michael,
S. Gabriel,
S. Raphael,
All holy Angels and Arch angels,
All holy Orders of
Blessed Spirits,
S. John Baptist,
All holy Patriarchs
and Prophets,

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IT-

	S. Peter,	1	
	S. Paul,		
	S. Andrew,		
	S. John,		
	S. James,		-
Prav	S. Thomas,		Pray
AE	S. Philip,		Y
for	S. James,		for us.
า บร	S. Matthew,	1	Sm
S	S. Bartholomew,	i	
	S. Simon,		
	S. Thaddeus,	1	
	S. Matthias,		
	Bb 4	S.	*

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Pray for u

All ye holy Martyrs,
S. Gregory,
S. Ambrose,
S. Remigius,
S. Donatian,
S. Eligius,
S. Audomarus,
S. Sulpitius

S. Sulpitius, S. Paternus,

S. Patrick, S. Dunstane,

S. Grimbaldus,

All ye holy Confesfors.

All ye holy Monks and Hermites.

S. Felicitas, S. Perpetua,

S. Columba,

S. Christina,

S. Eulalia,

S. Euphemia,

S. Eugenia,

S. Ghertrudis,

S. Ragenfledis,

S. Batildis,

S. Anastasia, S. Etheldrede,

All ye holy Virgins,

All ye Saints,

S. Laurence,

S. Tiburcus,

S. Valerian,

S. Prothus,

S. Jacinthus,

S. Abdon,

S. Sennes,

S. Timothy,

S. Apollinaris,

S. Saturninus,

S. Maurice, with thy companions,

S. Gereon, with thy companions,

All ye holy Martyrs

S. Hilary,

S. Martine,

S. Brice,

Pray for us.

S. Amandus, S. Vedastus,

S. Germanus,

S. Ausbertus,

S. Arnulph,

S Wulfraine,

S. Silvinus,

S. Taurinus,

S. Cuthbert.

All ye holy Confes-

All ye holy Monks and Hermits,

S. Agatha,

S. Susanna,

S. Brigid.

S. Bar-

S. Felis

S. Anda

S. Boni

S. Kylia

All ye

S. Bene

S. Mau.

S. Mai

S. Egia

S. Wan

S. Wol

S. Fili

S. Ber

S. Win

S. Fud

S. Pet

S. Bot

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Fray for us.

	101
S. Felix,	pu
S. Andactus,	
S. Boniface, with thy	fir
companions,	fo
S. Kylianus,	ar
All ye holy Martyrs	S. R.
S. Benedict,	All
S. Maurus,	All
S. Maiolus,	S. C
S. Egidius,	S. 2
S. Wandregesile,	S. I
S. Wolmarus,	S. A
S. Filibert,	S. A
S. Bertinus,	S. V
S. Winnoc,	Pray
S. Judocus,	S. 1
S. Petrocus,	of S, 1
S. Botulph,	6 6
All ye holy Confes-	us.
fors,	S. I
All ye holy Monks and	j
Hermits,	All
S. Lucy,	S.
S. Catherine,	S. 2
	S. 1
S. Sabina,	
S. Justina,	S. A
S. Euphrasia,	S. A
S. Fausta,	S.
S. Monegundis,	S.
S. Aldegundis,	S.
S. Benigna,	S.
S. Wilgefortis, (fo I	S.
S. Benigna, S. Wilgefortis, (so I	10 10 10 10 10

put it initead of	
Walburg, because I	
find her placed be-	
fore Radegundis, in	
another Litany)	
S. Radegundis,	
All ye holy Virgins,	
All ye Saints,	
S. Calixtus,	
S. Vrban,	
S. Magnus,	
S. Menna,	
S. Rufus,	
S. Valerius,	I
S. Processus,	İ
S. Martinianus,	
S. Marcus,	i
S. Gordianus, with his	ı
companions,	
S. Pancratius, with	1
his companions,	-
All ye holy Martyrs,	
S. Aldelme,	-
S. Anianus,	
S. Euurcius,	100
S. Bafil,	
S. Mauritius,	
S. Germanus,	
S. Mamertus,	
S. Authbert,	
S. Willibrord,	
S. Leonard,	
S. Athana-	

S. Athanafius, S. Oswalde, All ye holy Confesfors. All ye boly Monks and Hermits, S. Agnes, S. Benedicta. S. Martha. S. Helena, All ye Saints,

S. Euprepia, S. Candida, S. Bafilista, S. Cordula. S. Vrsula, S. Victoria, S. Corona, S. Sexburgis, All ye holy Virgins,

The rest of the Litany that follows these names of Saint, I forbear to fet down, because it consists of good and wholsome petitions, which is not my business to reprove; but rather shall commend one among the rest in particular

Ut obsequium ferritates nofira rationabile facias.

where they pray, That God would make thin service to him rational. This request, confidering how absurd their Devotions are, was a very needfull one, and was for fome while continued in their Litanies; (for

find it in one of them, among the Hours of Sarum, printed 1530. and also in a Litany in Queen Mary's Primer, prin ted 1555.) but they perceiving that it was never likely tob heard, because they were never likely to amend their follies to any purpose, they have since very wisely omitted it, and it is left out of all the new Litanies.

It would be also too tedious to examine the foregoing Caralogue of Saints names, Fides, Spes, and Charitan which were mentioned together, you must believe the ke man Martyrology that they were Saints, and not the Gracul of Faith, Hope, and Charity. But I cannot so easily grant this of one, which just goes before them, viz. S. Sapientia; for I cannot meet with her in the Roman Martyrology, not in that of Ado, or of Usuardus: onely M. Cressy, I find,

has put (as we those R in this c the form bad Sol Almana O Sapie refers t quired ! with, O

But i a numb ter ansi fancy,

" Di " be so " day a " to pa

" may t " berte has put her among the Ursulan Virgins; but their names (as we heard before) are most of them known onely by those Revelations which he discards. It's well therefore if in this case there has not been such a mistake committed, as the sorry Priest, according to the story, was guilty of, who bad Sol in Cancro, which he found in Red Letters in his Almanack, for an Holiday; and there too you may find O Sapientia set down, nine days before Christmas. But that refers to no Saint, but to certain Antiphona's, which are required to be used on those days; the sirst of which begins with, O sapientia que ex ore Altissimi prodissi, &c.

Bur if you ask me farther, what is the meaning of so vast a number of Saints put into this Litany? I can give no better answer than this, That they seem to have had the same fancy, which their old Homily admirably expresses thus:

"Du Alhalowen day, our Pzayers chall
be sweet herd than any other day: foe this
bay all the Saints in Peven come togyder

Pray for us.

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going writa, he Ro-Gracu grant entia;

find,

Festival. in fest. Omnium Sant. f. 143.

" to pany to God for us; and therefore we

"may well knowe, that all coming togyder, thall be sonner berte, than of they came but by one of two by themselfe.

Hymns

Hymns to the Saints.

Ere I shall wholly wave those Hymns, which are the most exceptionable, that are composed to the Bl. Virgin, till we come to treat of their Devotions to her; and one ly set down some of the many rare strains of Devotion to the other Saints, which sufficiently shew, what thoughts they have of their power now, to confer both temporal and spiritual blessings on them, and what expectations they have from them, upon their addresses to them.

To S. Venantius. May. 18.

Officia nova Santt. 1672,

Bellator ô fortissime, Qui persidis tortoribus E caute præbes poculum, Nos rore irriga gratiæ.

Ibid. ad Laudes.

Nunc Angelorum particeps
Adesto votis supplicum:
Procul repelle crimina
Tuúmque lumen ingere.

Brave Warriour; of courage true, Who to thy Torturers a thirst, Mad'st Water from a Root to burst, Water our Souls with Gracil dew.

Now thou dost Angels blist enjoy,
Readily answer, when we pray;
Expel the Crimes that Us annoy,
Thy light into our minds convey.

Brev. Rom
O chari
Tu cord
Tibíque
Averni

S.

Offic. Nov.

Santtor.
Nunc p

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Decus M Laudes p Tuos ab Pater be

To S. Terefa. 08. 15.

Brev. Rom.

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O charitatis victima! Tu corda nostra concrema, Tibíque gentes creditas Averni ab igne libera.

O thou that art Love's Victime rare! Pure flames into our hearts inspire; Deliver from infernal fire The Nations trusted to thy care.

S. Petrus de Alacantara. Octob. 19:

Offic. Nov. Santtor.

que nostros, Integros nobis fine labe mores, Et tuos nostris animis salubres, Ingere sensus.

Ibid. Decus Minorum fuscipe Tuos ab alto mitius Pater beate, respice.

Nunc preces audi, gemitus- Now hear us when we figh and pray, Preserve our Lives in innocence, And thine own good and vertuous sense Into our hearts convey.

Franciscan's ornament, re-Laudes precésque supplicum; The Pray'rs we make, and Lauds we give; Blest Father, with a gracious Behold thy Children from on high.

S. Herme-

S. Hermenegildus. Apr. 13.

Brev. Rom. Nunc nos è superum protege **fedibus** Clemens, atque preces dum canimus tua Ouæsitam nece palmam Pronis auribus accipe.

Now from the Heav'nly feat thou hast obtain'd Protect us gratiously, and while we join To fing thy victory by dying gain'd, Thy ready Ear unto on Pray'rs incline.

S. John Baptist. Jun. 24.

Brev. Rom.

Nunc potens nostri meritis Now thy rich merits do th opimis Pectoris duros lapides repel- The stony hardness of w Asperum planans iter, & re- Make plain the rugged, and flexos Dirige calles.

power raise, hearts subdue, our crooked ways Direct and make 'em tru.

S. Peter and S. Paul. Jun. 29.

Brev. Rom.

accipe Voces precantum, criminum- Receive our Prayers, our bondi que vincula

Verbo resolve, cui potestas By thy sole word, to whom the tradita

Aperire terris colum, aper- To open wide, and shut the tum claudere.

Beate Pastor, Petre, clemens Peter! Blest Shepheard! gri tionfly of sins untye power is given

Gate of Heaven.

Egregn

Egre

Et no

St. P

Hora fe uf. Rom.

Nunc mer

Tolle tes

Sanum fem

Et pug C

Miffal. R Antiq. f. Agnes

Nos in Radice Egregie Doctor, Paule, mores Great Doctour, Paul, our maninstrue, cœlum rape.

ners rude instruct. Et nostra tecum pectora in And snatcht from hence, our hearts to heav'n conduct.

St. Peter is also called in another Hymn, Janitor Cali, the Porter of Heaven.

S. Genotiefa, Januar. 3.

Hora Sec. uf. Rom.

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Nunc, Genouefa, virgo clemens, te precantes respice:

Tolle pondus culpæ, prementes hostes & clades abjice;

Sanum corpus & cor mundum semper nobis tribue;

Et pugnantes in agone cœlesti junge curiæ. Look favourably towards those Blest Genouese, who thee intreat ;

Take off sins beavy load, our

And their intended harms defeat.

A healthfull body, and a heart That's clean and pure to us impart ;

And when our combat here is

Unite us to the Saints at last.

To S. Agnes.

Miffal. Rom. Antiq. f. 51.

Agnes agni fæmina Nos intus illumina Radices extermina Peccatorum.

Agnes who art the Lamb's chast Spouse, Inlighten thou our minds within, Not onely lop the spreading boughs But root out of us every find

Ce

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aven. Egregit

386 Devotions of the Roman Church.

Singularis Domina, Post mundi gravamina, Transfer ad agmina Beatorum.

O Lady singularly great. After this state with grief opprest, Translate us to that quiet seat Above, to triumph with the Bleft.

S. Clare. Aug. 12.

Offic. Nov. San&for.

Jamjam in Regno Luminum Patri (sc. Francisco) conregnas filia; Da te sequentem agminum Recta fore vestigia.

Now Daughter in the place of light Thou dost with Father Francis reign; We pray thee to direct aright The steps of all thy following

train.

Ibid. ad Magnific.

Salve Sponfa Dei, virgo facra planta Minorum;

Tu vas munditiæ, tu prævia forma fororum:

Clara, tuis precibus, duc nos ad regna polorum.

Hail thou fair Spouse of Christ thou facred Nun, Under that Rule S. Francis

first begun;

Vessel of purity and pattern great

Whom cloyster'd Sisters ough to imitate;

At length by thy prevailing prayrs, S. Clare, Bring us to Heav'n, where all the Bleffed are.

But I'll a little rest my self from Rhithming, as the Latin does in some that follow; giving you for variety alit tle Blank Verse, till the Latin begin to chime again.

Bre Tu

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Brevi Roma P

Tuæ Patr

Quit

To S. Martina. Jan. 30.

Brev. Rom.

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lit

n. To Tu natale folum protege, tu bonæ

Da pacis requiem Christiadûm plagis;

Armorum strepitus & fera prælia
In fines age Thracios.

Et Regum focians agmina sub crucis

Vexillo, Solymas nexibus exime,

Vindéxque innocui fanguinis hosticum

Robur funditus erue.

Tu nostrum columen, tu decus inclytum,

Nostrarum obsequium respice mentium;

Roma libens vota excipe,
qua pio
Te ritu canit & colit.

In Festo Omnium Sanctorum.

Breviar. Hymnus.

Roman.

Placere, Christe, servulis Quibus patris clementiam Tuæ ad Tribunal gratiæ Patrona virgo postulat. Do thou protect thy Native
foil, and give
A peacefull rest to all the Christian Lands;

The noise of Arms and cruel Battels drive Into the Turkish Coasts.

Under the Cross unite the Troops of Kings, The Holy-Land from slavery

Revenge the bloud of slaughtered Innocents

And Hoftile pow'rs destroy.

O thou our stay and chiefest Ornament,

Regard the ready service of our minds;

Rome's vows receive, which in devoutest sort

Do's praise and worship thee.

On the Feast of All Saints. Hymn.

Be reconcil'd, O Christ, to us For whom the Virgin Patroness Do's beg before thy gratious Throne

T' obtain the Father's clemency.

CC 2

Et vos beata per novem Distincta gyros agmina Antiqua cum præsentibus Futura damna pellite.

Apostoli cum Vatibus Apud severum Judicem Veris reorum sletibus Exposcite indulgentiam.

Vos purpurati Martyres, Vos candidati præmio Confessionis, exules Vocate nos in patriam.

Chorea casta virginum, Et quos Eremus incolas Transmisse astris, cœlitum Locate nos in sedibus.

Auferte gentem perfidam Credentium de finibus; Ut unus omnes unicum Ovile nos Pastor regat.

Deo Patri sit gloria, Natóque Patris unico, Sancto simul Paraclito In sempiterna secula.

Amen.

And ye, O bleffed Company Into nine ranks distinguished, From ills past, present, and to come

Most gratiously deliver us. Te holy Prophets and Apostles Prevail with God the Judge severe.

That we indulgence may obtain Who wash our selves in bring tears.

Te Martyrs who have shed your bloud,

Ye Confessours that walk in white

Call us from our long banishment

Unto our most desired home.

And ye, O Choir of Virgins chast,

And Hermits that to Heav's are come

From solitary Wilderness, Place us in those blest Mansions.

Remove perfidious people for From th'habitations of the just That in one fold Christ's sheet may lie

By that great Shepherd go-

To God the Father glory bi, And also to his onely Son, And to the holy Paraclet, Now and for evermore.

Another

Amen.

Ibid.

Salut Jesu, r Virgo j Dona i

Vos Patrúm Canora Precam

Bapt Summiq Cum ca Nexus r

Cohe
ty:
Almus
Et virg
Noftro

Quic Regnat Favete Qui doi

Another Hymn.

Ibid.

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Salutis æternæ dator Jesu, redemptis subveni: Virgo parens clementiæ Dona salutem servulis.

Vos Angelorum millia, Patrúmque cœtus, agmina Canora Vatum; vos reis Precamini indulgentiam.

Baptista Christi. prævius Summíque Cœli claviger, Cum cæteris Apostolis, Nexus resolvant criminum.

Cohors triumphans Martyrum,
Almus Sacerdotum Chorus,
Et virginalis castitas,
Nostros reatus abluant.

Quicunque in alta fyderum Regnatis aula Principes, Favete votis fupplicum Qui dona Cœli flagitant.

O Jesu, who eternal life Dost give, help thy redeemed O Virgin full of clemency, Thy poor distressed servants lave. Te Myriads of Angels, and Assembly of Patriarchs, Te Prophets, pray for guilty That we indulgence may obtain. Let John the Baptist, Christ's forerunner, great Keeper of And the Heav'ns Keys, With all th' Apostles, break the bonds Of sin, wherein we fettered lye. And let triumphant Martyrs, with The goodly Choir of Sacred Priefts. And Virgins boly chaftity, Wash our polluted Souls from guilt. All ye that with th' eternal King As Princes reign above the Stars, Favour the Prayers of Suppliants, That humbly beg the boons of

Heav'n.

Vir-

Cc 3

Depotions of the Roman Church.

Virtus, honor, laus, gloria Deo Patri cum Filio, Sancto fimul Paraclito In feculorum fecula.

Amen.

All power, honour, glory, laud To God the Father and the Son, And to the Holy Paraclet, Both now and evermore.

Amen.

A Hymn common to any Martyr.

Brev. Rom.

Invicte Martyr, unicum Patris secutus Filium, Victis triumphas hostibus, Victor fruens Cœlestibus.

Tui precatus munere
Nostrum reatum dilue,
Arcens mali contagium,
Vitæ repellens tædium.
Soluta jam sunt vincula
Tui sacrati corporis,
Nos solve vinc'lis seculi
Dono superni numinis.

Deo Patri sit gloria, &c.

Unconquer'd Martyr, fol-

Of Christ, the Fathers only Son, Triumphing o're thy vanquish d

As Victor thou to Heav'n art

By mediation of thy Prayers,
Walh off the guilt of all our sin;
Its sad contagion to prevent
And tedious griefs of life repel.
Thy sacred body's bonds uneasie

Are loos'd, and thou at liberty, Now by the grant of God above.

From this World's fetters set us free.

To God the Father, &c.

A Hymn for any Apostle.

Brew. Rom.

Exultet orbis gaudiis, Cœlum resultet laudibus; Let all the Earth now leap
for joy,
And let the Heavens with
praise resound;
Apo-

Aposto Tellus

Vos Et vera Votis p Audite

Qui t Serásqu Nos à i Solvi j

> Præc Languc Sanate Augete

In fine Nos fe Conce Apostolorum gloriam Tellus & astra concinunt.

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Vos feculorum Judices, Et vera mundi lumina, Votis precamur cordium Audite preces supplicum.

Qui templa Cœli clauditis, Serásque verbo solvitis, Nos a reatu noxios Solvi jubete, quæsumus.

Præcepta quorum protinus Languor, falúsque sentiunt, Sanate mentes languidas, Augete nos virtutibus.

Ut cùm redibit Arbiter In fine Christus seculi; Nos sempiterni gaudii Concedat esse compotes. The glory of th' Apostles name, Both Earth and Stars together sing.

You that are Judges of the world.

And its true Lights, that brightly shine,

With heartiest wishes we in-

Our humble supplications hear. Ye that do shut Heavins Temple gates,

And by your word unlock the

Our guilty Souls from punish-

Release, we pray, by your command.

For in an instant your commands

Sickness and health do both perceive;

Heal therefore our diseased minds.

And every grace in us increase.

That when our Saviour shall return

When time is past to judge the

His sentence may award to us Those joys that never shall have end.

Cc 4

Fir

For the Apostles.

Missal. Rom. Antiq. in fine.

Cœli cives digni dici, Christi Fratres & Amici, Confessiri Judices. Quando dies erit ire, Date nobis non sentire Flammas culpæ vindices. Te that are citizens of Heav'n above,
Christ's Brethren and the Friends whom he do's love,
And shall together Judges sit.
When death our Souls shall from our body sever,
Secure us from th' avenging flames that ever
Torment men in th' infernal pit.

Saviour according to the flesh; of whom the Scripture speaks very little, (I except here the Bl. Virgin, whom! at present pass over) it neither tells us any thing of the piety of some of them; nor advances any of them in excellency or interest with God, above the rest of the Apostles and Disciples of Christ; you cannot but observe, that their unseasonable interposing in matters that related to the office of our Saviour, was repressed by him, rather than at all encouraged; as appears by his answer to his Luk. 2. 49. Parents that found him in the Temple; his answer to the People, that told him that his Iuk 8. 21. Mother and his Brethren defired to fee and speak with him; and his answer to the Blef-70h. 2. 4. fed Virgin her felf, at the Marriage-Feast at Cana, when they wanted Wine. Yet such is the boldness (I may fay, prophaneness) of these Worshippers of Saints,

hat they represent to God and them, as mighty prevailing Arguments, the relation and kindred they had to our Savi-

But the most fulsome Courtship of Saints I meet with,

are those strains that are directed to the Relations of our

our, and instance of the Paren

Offic. Nova 19. Mart.

Cœlitum

que Certa sp

Quas tik

Ibid. ad L Ergo re

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Obtiner pe

Hor. B. V fec. uf. Ro

Sancte Locum Cum A

Virg Vicem

our,

Devotions of the Roman Church.

our, and upon that account ask the greatest boons. I'll instance onely in those to S. Foseph, and to Foachim and Anna, the Parents of the Bl. Virgin.

To Saint Joseph.

Offic. Nova Sanct.

Cœlitum, Joseph, decus, atque nostræ

Gerta spes vitæ, columénque mundi.

Quas tibi læti canimus, benignus Sufcipe laudes.

Ibid. ad Laudes.

Ergo regnantem flagitemus omnes

Adsit ut nobis, veniámque nostris

Obtinens culpis, tribuat fupernæ Munera pacis.

Hor. B. Virg. fec. uf. Rom.

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Salve, Joseph, Salvatoris, Sance Pater nomine; Locum tenens tunc Tutoris, Cum Maria conjuge;

Virgo custos es uxoris Vicem gerens gerulæ; Joseph, Heav'ns ornament, the hope That stays our hearts, the world's sure prop, Receive those praises gracious-

393

Receive those praises gracionsly

We stadie Grant shoet

We gladly sing to thee.

We therefore pray, now thou dost reign,

Be present with us, and ob-

Forgiveness of our sins, ne'er cease

To give Heav'ns gifts of peace.

All Hail to thee, Joseph, our Saviour's Father,

Father in name thou art, but not in truth;

Thou hadst the charge, or thy wife Mary rather,

To be the carefull Guardian of his Youth:

Thou Virgin Keeper of a Virgin wife,

Who didst like an officious Nurse stand by;

Sponfus

394 Devotions of the Roman Church.

Sponsus testis es pudoris Sponsus tanta gratia.

Ad te Patrem putativum Dolens fundo gemitum, Ut me factum abortivum Ad tutum ducas exitum.

* Cum fecuri, Faber fancte, Excide in me vitium, Ut fim lignum adoptivum Ad Cœli Palatium.

* These last Verses I have not lest out here, though I occasionally mentioned them at the beginning of the Book.

Thou strict observer of this

Fair ones life,

And faithfull witness of her chastity.

To thee that art Christ's Fa.

My sad and dolefull sigh,

That me forlorn abortive child

Thou may st conduct to hap py end.

With Ax, O Carpenter, for

Cut down my vices forward spring,

That I may prove adopted wood

Fit for the Palace of Heav'ns King.

Sutable to this, I find in the old Roman Missal, upon the Feast of the most Holy Foseph, our Lord Fesus Christ's Foster-father, (Nutricii) this following Prayer.

DEus qui dedisti nobis regale Sacerdotium; præsta quæsumus, ut sicut Beatus Joseph, Unigenitum tum, natum de Virgine Maria, suis manibus reverenter tractare meruit & portare; ita nos facias cum cordis munditia & operis innocentia, tuis facris Altaribus deservire.

Per eundem, &c.

God, who hast given to us a royal Pziesthod; grant we beseech thee, that as Bl. Joseph merited reverent by to handle and hear in his hands thy onely begotten Son, boan of the Airgin Mary; so thou wouldest makest us with cleanness of heart and innocency of beed, to serve at the sacred Altars.

By the same, &c.

It is:
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Virgin
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It is also observable, that as in the Brieviary, there is a set Office on Saturdays for the Virgin Mary; so also at the end of diverse Litanies printed at Colen, 1643. there is a Weekly Exercise (Exercitium Hebdomadarium the Title is) collected by an English Priest, and set forth with Licence and Approbation; there you have for Sunday an Office of the the H. Trinity: for Munday an Office of the H. Ghost: for Tuesday an Office of the H. Name of Jesus: for Wednesday an Office of the Guardian Angel: for Thursday an Office of the H. Sacrament: for Friday an Office of the H. Cross: and for Saturday an Office of S. Joseph, which is furnished with Hymns and Prayers, and the Devotions divided among the seven Canonical Hours; and it concludes with this Recommendation to him.

Has Horas Canonicas cum attentioue
Dixi, fancte Foseph, tui ratione:
Ut sis memor mei in oratione,
Ut vivamus simul in cœli regione.

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I do these Hours Canonical repeat

For thy sake, Joseph, with
attention great:

That in thy pray'rs I may remembred be,

And in Heav'ns glory ever
live with thee.

To S. Joachim.

In the old Roman Missal, (Festo S. Joachim) they make this address to him.

Vers. O Joachim Sanctæ conjux Annæ, Pater almæ Virginis, hinc famulis confer falutis opem.

D Joachim husband of S. Anne, and father of the Bl. Mirgin, from hence bestiow faving help on the ferbants.

Then follows a long Prosa, as they call it, which concludes thus;

Vale

Vale Pater inclyte,
Placa regem gloriæ
In hanc valle miseriæ:
Clara Dei facie
Da frui in requie
Sanctorum Sanctæ curiæ.
O Pater Reginæ cæli nos
adjuya. Amen.

Brev. Rom. ant. de S. Joach. Mart. 20.

O Pater fummæ Joachim puellæ,

Quæ Deum clauso genuit pudore,

Promove nostras Domino querelas,

Castaque vota. quot hic sævis agitemu

Scis quot hic fævis agitemur undis,

Triste quos mundi mare defatigat;

Scis quot adnectat Satanas caroque

Prælia nobis.

Jam sacris junctus superûm catervis,

Immo præcedens, potes omne, si vis;

Nihil nepos Jesus merito negabit,

Nil tibi nata.

Farewell great Father,
Heav'ns blest King appease,
In this sad vale of tears and
misery:

Grant God's bright face here. after we may see

In Heav'n where happy Saints bave rest and ease.

O Father of the Queen of Heaven help us. Amen.

Joachim, Father of that bles. fed Maid.

Who brought forth God, yet Virgin did remain;

See our chast vows we make to God, be paid

And all our pray'rs promote, whan we complain.

Tost in this Sea with many a cruel wave,

Thou know'st we weak and weather beaten are;

Thou know'st what combats we are like to have,

Which flesh and Satan our sworn foes prepare.

And now thou'rt plac'd among the blest so high,

Thou canst do every thing thou art inclin'd to;

Thy Nephew Jesus sure will not deny,

Much less thy Daughter, what thou hast a mind to.

As the sof which these H

Brev. Sa ad Jul. 2

O vas

Mater l Per te l Remiff Memer Quàm Et nob

Procur

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Ibid.
Ergo t
Rogan
Ut que
Prece
Placan

Mundo Illa N Tu No

To S. Anna.

As they have thus advanced the Father, so I find them is a like strain, courting this Mother of the Blessed Virgin; of which I'll onely give a brief instance or two, and conclude these Hymns.

Brev. Sarum ad Jul. 26.

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O vas cœlestis gratiæ,
Mater Reginæ Virginum,
Per te precamur anxiè
Remissionem criminum.
Memento Mater inclyta
Quàm potens es per filiam;
Et nobis prece solita
Procura Dei gratiam.

O vessel of celestial grace,
Blest Mother to the Virgin's
Queen,
By thee we beg in the first
place
Remission of all former sin.
Great Mother, always keep in
mind
The power thou hast by thy
sweet Daughter;
And by thy wonted prayer let's
find
God's grace procur'd to su
hereafter.

In another Hymn, after high commendations of S. Anne, they conclude thus.

Ibid.

Ergo te rogamus
Rogantes supplicamus,
Ut quod potes, velis,
Prece da nos cœlis;
Placans nobis natam
Mundo per te datam;
Illa Natum suum,
Tu Nepotem tuum.

Therefore still asking we remain,
And thy unwearied suiters are,
That what thou canst, thou
would'st obtain,
And give us Heaven by thy
Prayer.
Do thou appease the Daughter
thou didst bear,
She becown Son, and thou thy
Nephew dear.

Devotions

Devotions to Angels.

That the Devotions may be continued, and not interrupted by any large Discourse, I shall here go on, with such as I meet with, in their Books, that relate to Angels; and reserve what I shall say concerning the worshiping of Angels, to the Conclusion.

A Prayer to all the Choir of Angels.

Hora fec. uf. Sar. f. 92.

Inflammati Seraphim ardentes dilectione. O illustrati Cherubim lucentes cognitione. O fummi throni judicantes Dei sessione. O supernæ dominationes dominantes divina largitione.O inclyti principatus aliis præfecti gubernatione. O mirandæ potestates, dæmones arcentes Dei jussione. O claræ virtutes miracula facientes pro fidelium illuminatione. O fancti Archangeli magnis majora nunciantes. O boni Angeli curam hominum continuam habentes. Intendite

Inflamed Seraphims burning with D Illustrated Cherubims thining with knowledge. D high Thrones, judging in the cestion of God. D supzeme Dominations, bearing rule by the Divine gift. Diff mous Principalities, set over others in governing. wondzous Powers, darbing away Devils by God's command. Dadmirable Mights, doing Wiracles for the illu mination of the faithfull. D boly Archangels telling gred ter things to great persons. D pe good Angels, habing continual care of men. Wind miniminister diam no gitatus, in viam tis; ut luntarii vestror Lucifer amus di cordia

Ibid.

rate pr colæ p immor rector minum vinæ v **stifero** umpha manet felicit preco confer piissin morie digner guftiis oppri

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ministerium vestrum ad custodiam nostram; dirigentes cogitatus, verba & actus nostros in viam salutis & prosperitatis; ut mandatorum Dei voluntarii cultores, numerum vestrorum ordinum (qui casu Luciferi diminutus est) valeamus divina largiente misericordia feliciter adimplere.

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pour ministry for our custody; directing our thoughts, words and actions into the way of salvation and prosperity; that so we being willing worshippers of the commands of God, we may be able happily to fill up the number of your Drders (which is diminished by the fall of Lucifer) the divine mercy granting it.

Another Prayer to the Holy Angels.

Ibid. Mnes fancti Angelorum ordines, orate pro nobis. O felices incolæ patriæ cælestis, spiritus immortales, astra matutina, rectores orbis, amatores hominum, & fummi Ministri divinæ voluntatis: qui de pestifero Dracone potenter triumphantes, ipso corruente manetis in gloria perpetuæ felicitatis. Vos, inquam, deprecor, ut me vestræ gratiæ confervum ab hostium incursu piillime protegentes, misero morienti consolatores adesse dignemini; ne spiritum in angustiis hærentem violenter opprimat turba malignorum; sed ex omni parte vestro fultus præsidio, finaliter requie-

All ye holy Deders of Angels, pray for us. pe happy Inhabitants of the celesical Countrey, ge immoztal Spirits, moz= ning Stars, Gabernours of the Woold, lovers of Wen. and chief Ministers of the Divine pleafure; who power= fully triumphing over the pestilent Dzagon, though be tumbled down, pet pou abide in the glosy of perpe tual felicity. To pou, I lap, Apzay, that mercifully protecting me, who am a fellow-Cerbant of pour grace, from the incursion of enemies, you would bouchfafe to be prefent to comfort me mile: rable man when 3 am op=

fcam

fcam in Deo falutari. Cui est honor & gloria & imperium in secula seculorum.

Amen.

ing; lest the troop of Haitgnant Spirits violently op. press my spirit sticking in those straits; but on every side being supported by your safeguard, I may finally rest in God my salvation. No whom be bonour, glory, and dominion, throughour all Ages. Amen.

Another Prayer, wherein Angels are invoked, promising mighty things to those that use it, as appears by the sollowing Rubrick, in the Hours of Sarum.

Thys Paper was shewed to S. Augustine, by revelacyon of the P. Ghost, and who that devoutly say this paper, or hyre rede, or bereth aboute them, shall not per reishe in syer or water, nother in batyl or judgment, and he shall not due of sodyne dethe, and his benym shall pousinne hym that daye; and what he asketh of God he shall obtayne, of it be to the salvacyon of his soul, and whan thy soule shall depart from thy body it shall not entre to Pell.

Oratio.

Deus propitius esto mihi peccatori; & custos
meus sis omnibus diebus ac
noctibus vitæ meæ. Deus Abraham, Deus Isaac, Deus Jacob miserere mei; & mitte
mihi in adjutorium Sanctum
Michaelem Archangelum, qui
me desendat & protegat ab
omnibus inimicis meis. Sancte

The Prayer.

God be mercifull to me a finner, and be thou my keeper all the days and nights of my life. Bod of Abraham, God of Isaac, God of Jacob, have mercy upon me; and send me Saint Michael the Archangel to my belp, who may defend me, and protect me from all Michael

Michael . me in pe am in tre Sancte A per gratis deprecor filium De Jesum Ch me hodie Sancte Ga el, Omne Archange mihi. Pre tutes cœlo auxilium nullus ini nare poffi nec in ig morte me nec vigila lædat. Ec mini, fug vicit Leo dix David tor Mund crucem & redemisti te depreca Agios Otl agios atha Sancte De

cte & im

Michael Archangele defende me in periculo, ut non peream in tremendo judicio. O Sancte Michael Archangele, per gratiam quam meruisti te deprecor, & per unigenitum filium Dei Dominum nostrum Jesum Christum; ut eripias me hodie à periculo mortis. Sancte Gabriel, Sancte Raphael, Omnes Sancti Angeli & Archangeli Dei, succurrite mihi. Precor vos omnes virtutes cœlorum, ut detis mihi auxilium & potentiam, ut nullus inimicus me condemnare possit in via, nec in aqua, nec in igne, nec subitanea morte me, nec dormientem, nec vigilantem opprimat aut lædat. Ecce crucem * Domini, fugite partes adverfæ: vicit Leo de Tribu Juda, radix David: Alleluja. Salvator Mundi falva nos, qui per crucem & fanguinem tuum redemisti nos. Auxiliare nobis te deprecamur Deus nofter. Agios O theos, agios ischyros, agios athanatos, eleison ymas. Sancte Deus, sancte fortis, sancte & immortalis miserere

mine enemies. D Saint Michael the Archangel Defend me in danger, that I may not perith in the dreadfuit judgment. 90 Saint Michael the Archangel, I page thee, by the grace thou bast merited, and by the ones ly begotten son of God our Lozd Jesus Chzist; thou wouldst deliver me this day from the banger of beath. D S. Gabriel, S. Raphael, all pe holy Angels and Archangels of Bod, fuc cour me. I pray you, all pe powers of Beaven, that you would give me belp and power, that no enemy map be able to condemn me in the way, noz in water, noz in fire, noz map oppzels oz burt me by sudden death. neither flæping noz waking. Bevold the Lord's Crofs, fly away pe adverse powers. The Lyon of the Tribe of Judah, the root of David bath overcome: Allelujah. D Sa: blour of the Mozid fave us. who bast redeemed us by thy cross and blond. Belp us, we pray thee, Dour Gob. Boly God, bely firing, boly immoztal, bab? mercy Holy God, holy upon us. arong, boly and immortal,

Dd

nobis

nobis. Crux & Christi salva nos. Crux & Christi protege nos. Crux & Christi defende nos. In nomine Patris *, & Filii *, & Spiritus * Sancti.

Amen.

have mercy on us. D cross A of Chaift fabe us. D crofs & of Chaift paotect us. D crofs & of Chaift defend us. In the name of the Fa: the A, and of the Son A. and of the Poly Choff 4.

Amen.

At the end of another Prayer to Christ they conclude thus.

Hora. sec. us. Sar. f. 83.

A Sancte Michael esto mihi lorica. A Sancte Gabriel esto mihi galea. * Sancte Raphael esto mihi scutum. Sancte Uriel esto mihi defenfor. * Sancte Cherubin esto mihi fanitas. * Sancte Seraphin esto mihi veritas. * Et omnes Sancti Angeli & Archangeli me custodiant, protegant & defendant; & ad vitam æternam me perducant. Amen.

* Saint Michael, be thou mp Coat of Wail. * 5. Gabriel be thou mp Beimet. A S. Raphael be thou mp mield. & S. Uriel be thou mp defender. 4.5. Cherubin be thou mp health. * 5. Seraphin be thou my truth. A And map all the Poly Angels and Archangels kep, protect and befend me, and being me to eternal lift. man Amen.

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A Litany,

A Lita the the

Litania va 1643. cum

S. Mich. God.

S. Mich bellio

S. Micha into t

S. Gabrie S. Gabrie

John t S. Gabrie of the

S. Rapha fafety.

S. Raphae S. Raphae O ye hol

Ye that f God. Ye that o

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A Litany, concerning the Holy Angels. After their Addresses to God, the Bl. Irinity, and the Virgin Mary, it proceeds thus.

Litania varia. Colen. 1643. cum Approbat.

- S. Michael, who hast always defended the People of God.
- S. Michael, who didst thrust down Lucifer with his rebellious complices from Heaven.
- S. Michael, who did cast the Accuser of our Brethren into the depth of Hell.
- S. Gabriel, who didst open the Divine Vision to Daniel.
- S. Gabriel, who foretoldest the Birth and Ministery of John the Baptist.
- S. Gabriel, who wast the Messenger of the Incarnation of the Divine Word.
- S. Raphael, who didft conduct and bring back Tobias in fafety.
- S. Raphael, who didft expell a Devil out of Sara.
- S. Raphael, who didst recover the fight of Tobias senior.
- O ye holy Angels. Pray for us.
- Ye that stand upon the high and elevated Throne of God.
- Ye that continually fing to God, Holy, holy,
- Ye that illuminate our minds, dispelling their darkness.
- Ye that declare Divine things to Men.
- Ye that have received from God the custody of Men.
- Ye that always see the face of the Father which is in Heaven.
- Ye that rejoyce over one finner that repenteth.
- Ye that smote the Sodomites with blindness.

Pray for

Ye that brought out Lot from the midst of finners.

Ye that ascended and descended on Jacob's Ladder.

Ye that delivered the Divine Law to Moyses on Mount Sinai.

Ye that brought tidings of joy to Men, when Christ was born.

Ye that ministred to Christ in the Desart.

Ye that carried Lazarus into Abraham's bosome.

Ye that fate by the Sepulchre of Christ in white Garments.

Ye that when Christ ascended into Heaven, appeared to his Disciples.

Ye that shall go before Christ with the sign of the cross, when he comes to Judgment.

Ye that shall gather together the Elect at the end of the World.

Ye that shall gather all things that offend out of Christ's Kingdom.

Ye that shall separate the bad from among the just.

Ye that bring the request of them that pray, unto God.

Ye that affift dying Persons.

Ye that conveigh to Heaven the Souls of the Just, that are purged from all stain.

Ye that work Wonders and Miracles by the Power of God.

Ye that are fent to minister to those that long for the inheritance of salvation.

Ye that cure Babylon, and depart and leave her when she will not be cured.

Ye that are constituted Rulers over Kingdoms and Provinces.

Ye that have often dispersed the Hosts of Enemies.

Ye that have often delivered the Servants of God from Prisons, and other dangers of Life.

Ye that have often comforted Holy Martyrs in their Torments.

Ye that Prelat Father O all ye

From all

Therefore court the (I supported not)

You m Name, of (whom to ly to in Missals, give a fe of them

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In the I find a following

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Tobi:

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Ye that are wont to cherish with a peculiar care the Prelates of the Church, and Princes that are Foster-Fathers of the same.

O all ye holy Orders of blessed Spirits. Pray for us. From all dangers, by thy Holy Angels, Deliver us O Lord.

The rest that follows is common with other Litanies, and therefore I omit it: but this is enough to show, how they court the H. Angels, and think to gratiste them very much (I suppose) when they tell them of their famous acts, and the noble Embassies they have been imployed in.

You may also take notice, that they have singled three by Name, out of all the Angels, Michael, Gabriel and Raphael (whom they call, in other Offices, all Archangels) peculiarly to invoke; and I find in the Salisbury and old Roman Missals, particular Offices and Masses to these three. To give a few instances, how they address themselves to each of them.

To S. Raphael the Archangel.

In the old Roman Missal, and also in the Missal of Sarum, I find a proper Mass of Raphael the Archangel: with the following Rubrick by way of Preface to it.

"The following Office of Raphael the Archangel, may be celebrated for Pilgrims or Cravellers; that as he conducted and brought back (in his Journey) To-bias sound and safe, so he would bring back those for whom the Pass is said. It may also be said for all sick People, and such as are possessed with the Devil, because he is a Medicinal Angel, who restored sight to Tobias, and dispossessed a Devil out of Sara his Sons and safe.

Dd 3

Oratio

THE TEMPORE VALUE

Orațio. A Prayer.

DEus qui Beatum Rapha-elem Archangelum Tobie famulo tuo properanti prævium direxisti, & inter hujus vitæ ac viæ varietates his journey) and gabes him atque discrimina, donasti custodem: da quæsumus, ut ejuldem protegamur auxilio, quatenus & vitæ præsentis vitemus pericula, & ad gaudia valeamus pervenire cœlestia. Per Dominum, &c.

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goeta of calledings.

O God, who didst direct Bl. Raphael the Archangel to go befoze thy fervant Tobias hastening (in to be his kæper, amidst the varieties and dangers of this life and way: grant, we befeech thee, that we may be protected by his aid, so that both we may thun the dangers of this present life, and may be able to come to the logs of Heaven. Abzough our Lozd, &c.

Vers. Angele Medicinalis, Mecum sis perpetualis; Et sicut fuisti cum Tobia, Ita sis mecum semper in via. Blest Angel, who art styl'd Medicinal,

Give us thy company perpe-

And as thou wast a Guide to good Tobias,

So in our way, let no ill chance come nigh us.

Secreta. Altte Deus Archange-IVI lum tuum Raphaelem cum medicamine opificem; qui sanitatem mentis reportet & corporis, misericordiaque cœlestis donum infundat, & que in nobis sunt adversa deponat; ut qui nostra ini-

God, send thy Arch: O angel Raphael a skilfull worker with his medicine; who may being bealth of foul and body, and infule the gift of celesial mercy, and may put away thole things that are contrartes quitate quitate t quam, no lætari ç

Hor. fec. uf. rum, f. 92.

∧ Uxi

1 Pr mie Rapk porisque & qui co los præse illuminal rituales & lustra, & & corpor re cœlitu

A Pra

red bias in t them in try; Gra which I finish) i Therefor

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quitate tabescimus, de tua, lætari concedas.

Per Dominum.

in us; that fo we who wast quam non meremur, pierate away in our iniquities, thou wouldest bouchfafe to comfort us with thy pity, which we do not beferbe.

Through our Lord.

A Prayer to S. Raphael.

Hor. fec. uf. Sarum, f. 92.

A Uxiliare mihi & tu Princeps obsecto, eximie Raphael, animarum corporisque optime Medicator, & qui corporeos Tobia oculos præsentialiter medicando illuminasti, meos quoquespirituales & carnales oculos illustra, & cunctas mei cordis & corporis tenebras amputare cœlitus orando ne deseras.

Pater nofter, &c. Ave Maria, &c.

Intreat the also, do thou affift me, Dercellent Prince Raphael, thou best Physician of foul and body, and theu that didft presently inlighten the bodily eyes of Tobias by curing them; bo thou also enlighten my spi= ritual and carnal epes, and do not cease by the beavenly praper, to cut off all the darkness of my beart and body. ming or anopality is a

Our Father, do. Hail Mary, &c.

A Prayer before we take in hand any Journey.

Good God, whom it pleased to di-Manual of rect Abraham, Jacob and young Togodly Prayers, at the end, bias in their peregrinations, and brought them in health and fafety into their Coun-

try; Grant, I befeech thee, to be my director in this journey, which I would in no wife undertake (much less follow and finish) if I knew it any way contrary to thy holy will. Therefore, O Lord, give me Rapbael for my conductor,

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to whose custody I may be delivered, and thereby be brought with happy success to the accomplishing that work, whereunto I prepare and dispose my self. Direct my understanding, O Lord, to the end that my feet no where stray from the observations of thy holy commandments. In the name of thy beloved son Jesus Christ our Redeemer, who with thee, &c. Amen.

To S. Gabriel the Archangel.

Though I find no proper Office in the present Reformed Breviaries for S. Gabriel, yet there is a large one for him in the Old Roman Breviary, with Hymns and Lessons (and a proper Mass to him in the old Roman and Salisbury Missal) there you have this Prayer at the beginning.

I Llumina, quæsumus, Domine, mentes nostras sidei claritate; ut beati Gabrielis annunciatione jocunda, & omnis militiæ cœlestis interventione continua in tuo semper amore crescamus.

Per Dominum.

Lord we beteech thee, inlighten our minds with clearnels of faith; that by the pleasant Annunciation of Bl. Gabriel, and by the continual intercession of all the Peavenly militia, we may always increase in the love.

Through our Lord.

At the very end of the Office we have this Antiphona.

Ad nos veni Præco pie Gabriel Dei cœ'orum; Ave dulce dic Maria Tecum ducens cœli chorum; Come Gabriel God's holy
Cryer.

And thy sweet Hail to Mary
say;
Bring in thy train the Heavenly Choir;

Nosque

Nosque se Ab insultu Ambulem Per prose

The old in a Profe

Missal. Rom. antiq. f. 52.

Nunc læte Recolend

Laudes Omnis ho Gabrielis Poscat

Ex his ma Dulcor vi Et diff

Sana mor Peftes Gabriel qu Cum falu

Ducas

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Nosque serves in hac die Ab insultu peccatorum; Ambulemus ut in die Per prosectum meritorum. Save us from sin's assault this day: That daily we may progress make In vertues meritorious track.

The old Roman Missal has a great many admirable strains in a Prosa de S. Gabriele; of which take a few Verses.

Missal. Rom. antiq. f. 52.

Nunc lætetur plebs fidelis Recolendo Gabrielis

Laudes & præconia; Omnis homo omni die Gabrielis & Maria Poscat beneficia.

Ex his manet fons virtutis, Dulcor vitæ, spes salutis Et diffusa gratia.

—Ab aversis nos evelle,
Sana morbos & expelle
Pestes & Dæmonia.
Gabriel qui descendisti
Cum salute, servos Christi
Ducas ad cœlestia.

Now let the Saints be joyfull whilf they tell

The praises and renown of Gabriel.

Thou that would'st ask good boons and not miscarry,

Make thine address to Gabriel and Mary.

These are the springs whence vertue flows a pace,
Heav'ns hope, life's sweetness and diffused grace.

Then it follows a little after,

Heal our diseases, all afflictive

Remove, and rout both Pestilence and Devils.

To earth thou com'ft salvation to proclaim,

To Heaven conduct us to injoy the same.

A Prayer to S. Gabriel.

Hor. sec. us.

Princeps egregie, Gabriel fortiffime, agonista certantium; exurge mihi in adjutorium adversus malignantes; esto mecum contra adversarios meos, & contra omnes operantes iniquitatem: detege versutos hostes & contere violentos; ut omnes adversantes mihi tuo opitulatu victi sugentur; savente Domino nostro Jesu Christo.

Who with the Father, &c Pater noster. Ave Maria.

I Pray also unto thee, D excellent Prince, most ballant Gabriel, the champion of those that contend; rise up for my belp against the malignants: be thou with me against my adversaries, and against all that work intquiry: detect the crafty enemies and break in pieces the biolent; that all mine adversaries may be driven away, being overcome by the belp. Dur Lord Jesus Christ fabouring,

To whom, &c.
Our Father. Hail Mary.

To S. Michael the Archangel.

Anaph.

Hor. sec. uf. Rom. Sept. 29.

PRinceps gloriolissime Michael, dux exercituum, susceptor animarum, debellator malorum spirituum, Ecclesiæ Dei, post Christum, dux admirabilis grandis excellentiæ & virtutis: omnes clamantes ad te ab omni libera adversitate; & in Michael, the Captain of (God's) hosis, the Meceiver of Souls, the hamquisher of evil spirits, the Admirable General, next to Cheist, of God's Church, and of great excellency and power: deliver all that cry unto thee from all adversity, and make them to adventity, and make them to adventity.

cultu Dei pretioso o prece.

Alia Hor. fec

M radius ni in adjus & velis ni testate ini cere in so

Hor. fec. uf. Rom. 1570.

Mnip Deu næ natura tia tua gl Ecclesiæ t elem Arch ter deputa pitius, ut dio, hic actibus e & in futur omni tent tuæ excelsa

præsentar Per Do

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cultu Dei facias proficere tuo pretiofo officio & dignissima prece.

Anaph.

Alia Hor. sec.

Michael Archangele, Paradifi præposite, veni in adjutorium populo Dei, & velis nos defendere à potestate inimici, & tecum ducere in societatem Domini.

bance in the worthip of God by thy pretious office and most worthy prayer.

Michael the Archangel, chief officer of Paradife, come to the help of God's people, and be pleased to defend us from the power of the enemy, and bying us with thee into the society of the Lozd.

Let us pray.

Umighty eberlafting Bod, who out of the great clemency, baft wonder= fully deputed the glozious Wzince of thy Church, blefsed Michael the Archangel for the falvation of humane Pature; mercifulip grant, that by his fabing aid, we may merit to be most effectually defended here from evil actions: and when we shall die, to be freed from all temptation, and beatifically presented before the high Bajeffp.

Through our Lord, &c.

Hor. fec. uf. Rom. 1570.

Mnipotens sempiterne Deus, qui saluti humanæ naturæ ex summa clementia tua gloriosum principem Ecclesiæ tuæ beatum Michaelem Archangelum mirabiliter deputasti; concede propitius, ut ejus salutari subsidio, hic mereamur à malis actibus efficacissimè tueri; & in suturo nostro obitu, ab omni tentatione liberari, & tuæ excelsæ majestati beatisce præsentari

Per Dominum.

A Prayer to S. Michael for the defence of the Church.

Manual of Godly prayers, 1610. with Licence. Warlike Prince, S. Michael Archangel, who hast gloriously triumphed over the infernal Dragon, and hast hitherto valiantly defended the Church of God, come unto the aid and succour of the catholick people, and the Church Militant, wistern against the

procure to the Church Militant, victory against the furious beast of Insidelity and Heresie: prevent and quite overthrow all their machinations and subtile devices, and drive them out of all Christian Kingdoms, and likewise defend us both in our life and death, against the assaults of the Devil; and bring our souls after death, to the place of everlasting repose: Through Jesus Christ our Lord and Saviour. Amen.

In the reformed Breviary of Pius V. upon the 29. September, on the Feast of S. Michael, I find this Hymn following, to which I'll annex their own Translation in Meeter, for a taste of their English Poetry, as we have it in the Manual of Godly Prayers, 1610. p. 388.

Tibi Christe splendor Patris, Vita, virtus cordium, In conspectu Angelorum Votis, voce psallimus, Alternantes concrepando Melos damus vocibus. Collaudamus venerantes Omnes cœli milites; Thy Father's brightness Christ
to thee,
Life and vertue of our hearts:
In goodly view of Angels all,
In vow and voice we sing our
parts,
Sounding in ensuing course,
Musick to our speech imparts.
In worshipping at once we
praise,
All the host of Heaven high;

Sed præci Cœlestis Michaelen Conteren Quo custo Rex Chris Omne nef Mundo co Paradifo Nos fola Gloriam Personem Gloriam Gloriam | Qui trinu Extat ant

But be chael, up wondrous fons, recommend of May, Drovers out of this Book man Churone Fabl the kind, feetly like Tumba, and

Sed præcipuè Primatem Cœlestis exercitus, Michaelem in virtute Conterentem Zabulum. Quo custode procul pelle Rex Christe piissime, Omne nefas inimici; Mundo corde & corpore. Paradiso redde tuo Nos fola clementia. Gloriam Patri melodis. Personemus vocibus; Gloriam Christo canamus, Gloriam Paraclito. Oui trinus & unus Deus Extat ante fecula.

Amen.

But Michael as the chiefest Of the Heavenly company, Who Zabulon his strength destroyed With great forces utterly. Under whose guard expel away Of our foes each wicked thing, With our hearts and bodies clean fed. O our boly Christ and King. Vouchsafe by thy good grace Us to Paradife to bring. Let us thy Father's glory found, With well seeming melody; And let us glory unto Christ Also yield in harmony;

And glory to the holy Ghost, Ever God in persons three.

Amen.

But besides all this, they have dedicated Feasts to S. Michael, upon the most fabulous stories imaginable, of his wondrous Apparitions, and revelations to particular perfons, requiring them to build Churches to his Honour. The ridiculous original of one of his Feasts upon the Eighth of May, when he appeared to the Bishop of Siponto and the Drovers upon Mount Garganus, has been set down already. out of the Breviary, by Dr. Stillingfleet in Idolatry of the his Book of the Idolarry practised in the Ro-Rom. Church, man Church. And that you may fee how one Fable propagates and spawns more of the kind, the Breviary of Sarum has given us another perlectly like it, of an appearance of Michael upon Mount Tumba, and a Festival appointed for the memory of it, upon the Sixteenth of Ottobir. The story it told in short, by Vincentius; but is finely enlarged by Jaco. Vincent. Spec. bus de Voragine (de S. Michaele) and out of Hift. 1. 23. c. him the Salisbury Breviary seems to have 137. taken it: which because it is very extraor-

dinary, I shall transcribe the Lessons.

Lesson 1.

"After that the French Nation being con-Brev. Sarum "verted to Christianity, had brought under O&ob. 16. "the necks of the proud, through Provinces far and wide: Michael the Archangel, the chief officer " of Paradise, who aforetime had showed that he would "be worshipped in Mount Garganus; he shewed also by many figns how he was to be honoured in this place,

" which by the inhabitants is called Tumba.

Lef. 2. " This place was heretofore shut up by a dark Wood, but afterwards was reduced to the form of a Sanof dy more by the waters of the Sea that surrounded it. Yet "the Sea with-drawing it felf, does twice a-day afford a co passage to devout people to go to the Church of Michael the Archangel.

Les. 3. " Now let us see how this place was dedicated "by the Revelation of the Angel. After that Authoritus Bishop of the said place and beloved of God, had been "twice admonished in his Dream to build a Church to the "honour of S. Michael on the height of that place; it " happened that the Bull of a certain man was hid there for " a time by a Thief: The Bishop was warned a third time " more sharply, to build a Church in that place, where the

E Bull was fecretly tied. Lef. 4. " And when he defired to be fatisfied concern-" ing the largeness and quantity of ground (for his build-"ing) he received an answer in his dream, that the meafure of his building should be that path which the Bull had worn in circuit with his feet, and he was commanded

"to fee the Bull restored to his owner.

Lef. 5 " went to " levelled " which v " Workn " ning, c " the hel " magnit Lef. 6 " ness of " the top " to be p " faid to " the Fo Lef. 7. " the Fal

" Vault, " after th Lef. 8.

" fengers "Tokens

" receive "humbly Lef. 9. " them:

" oli) whi " he built " ftone, t

" remain "honoura

" and app " giving " fustain t

You fe with supe their turn Lef. 5. "Then the Bishop being assured of the Vision, went to the foresaid place, and caused it to be cleansed and levelled. But in the middle of it, two Rocks stood out; which when they could not remove by the labour of many "Workmen; a certain man named Bayno, by a divine warning, came to the said place with his Twelve Sons, and by the help of S. Michael, he removed the Rock, of so great magnitude, so that there seemed to be no weight there.

Lef. 6. "When the Bishop doubted still about the big"ness of the Fabrick, at Midnight there fell a Dew upon
"the top of the Mountain, but where the Foundations were
"to be placed, there it was altogether dry. And it was
"faid to the Bishop, Go, and as thou seest it signed, lay

"the Foundations.

Lest. 7. "Then the Bishop giving thanks to God, built "the Fabrick on the top of the Mountain, round like a "Vault, capable of holding, as is judged, a Hundred Mer, after the fashion of that in Mount Garganus.

Lef. 8. "After this by the advice of Bl. Michael, Mef-"fengers were fent to Mount Garganus, to fetch thence "Tokens (pignora) of Bl. Michael; who being honourably "received by the Bishop and Abbot of the place, they

"humbly declared the cause of their coming.

Lef. 9. "The things they came for were delivered to "them: viz. part of a red Mantle, (or short Cloak, palli"oli) which Bl. Michael himself laid upon the Altar, which "he built with his own hand; and also part of a Marble"stone, upon which he stood, whose foot-steps to this day "remain in the said place. Then the Bishop Authbertus, "honourably receiving the said Gifts, sinshed his work; and appointed the Offices of Twelve Clergy-men there; giving them two Villages out of his Bishoprick, for to "sustain them.

You see from this Legend, that when people are mad with superstition, any story of a Cock and a Bull, will serve their turns to found a Festival upon, and to give occasion

for the farther Veneration of a Saint, or an Angel, though the circumstances were never so improbable. This of removing the Rock is a pretty stretcher, and is more plainly told in the Festival, the Names onely varied. "Also Michael "appered to another Bythop, and badde Festival de S. "bym go to an byll toppe utno the Mount Michaele, f. 144. " of Gardell, and there as he founde a "Bull teped, he thalde make a Chyache in the woathpp of " God and Sagnt Mychael. Than were there two roches of stone on eyther side, that the werke myght not up. "Aban Sapnt Mychael appered to a Man that brabt "Haymo, and badde bym go and put awage the roche and " brede no thonge. So this Wan went thyber and fette to "his houlders, and babde the roche goe utter in the name of God and Sagnt Mychael, and so the hylles wente ut: " ter as moche as neved to the werke.

And now that this work is thus wonderfully finished, you may be fure that S. Michael will not be wanting to give countenance and incouragement to his worship here, by his miraculous works. Jacobus de Voragine has recorded one fitly matched with those that have gone before. Voragine de S. "When a great Multitude were going to this Michaele. "Church (for twice a Day, as we were told, " the Sea that encompasses the Mount gives the People a "passage) it happened that a big-bellied Woman, and near " her time, went along with them: And behold the Sea re-"turned with a mighty force, and all the Company in a "great fright fled to the shore again; onely the Woman with Child, not being able to fly, was overtaken by the Waves of the Sea: But Michael the Archangel preserved the Woman unhurt; fo that she brought forth her "Child in the midst of the Sea, (which was a fine lying in) and taking her Child in her Arms there, gave it fuck; and the Sea making her a way, she came forth rejoycing with " her Child,

I ho Gloak i for it, of Ferse they mi mains o his Dag at the b ans, * lourney the same that five (which v forbidde. but some tured, ar of their

THE Bre not fo fo made by stodis, an at Colen, Angelo cul by Francis Wits, wh of those s to be trust try to afc out their I thod of hu deed the So bold and p I hope also that the pretious piece of S. Michael's red Gloak is forth-coming, if any have the curiosity to inquire for it, (as who knows but many a one may, especially those of Jersey Island, to whom this Church is so near) which they might be the more encouraged to, if those other remains of the Archangel (for his Reliques are since increased) his Dagger and his Shield, are to be seen; for so they were at the beginning of this Age; though one of their Historians, * Lascarbotus, who describes his lourney to Michael's Mount (which is * See Dallee de objett.

Journey to Michael's Mount (which is the same with our Mount Tumba) says that five Years before he came thither

* See Dallee de object. cult. Relig. l. 4. c. 18. pag. 683.

(which was in the Year 1607) the Bishop of Auranches had forbidden his Shield to be any more shewed: but who knows but some of the succeeding Bishops may have been better natured, and not have denyed this gratification to the desires of their gaping Devoto's.

To the Guardian-Angel.

THE Guardian Angels had a place in the old Roman Breviary, upon the first of March, but the Office was not fo formal, with Prayers and Hymns, as it was fince made by Pope Paulus V. who set out Officium Angeli custodis, an Office of the Gaurdian Angel, which was Printed at Colen, 1613. and there was joyned to it a Treatise, de Angelo custode, concerning the Guardian Angel, composed by Francis. Albertinus, a Jesuite, fitted for the younger Wits, which are infinitely defirous to know the conditions of those spirits above, but (as the Preface tells us) were not to be trusted, or counselled to lanch into the deep Sea, or to try to ascend the inaccessible Mountain of Scripture to find out their Nature, but must be condescended to by the method of humane interpretation, (to use his words.) And in= deed the Scripture could never have furnished him with such bold and presuming speculations about this matter, as their School= School-men could do; for howsoever some places may seem fairly to countenance this in the Scripture, and make it a probable opinion; that at some particular Seasons at least, there have been particular Angels deputed to preside over a Country or Province; and so also that they have had the charge of particular Persons; yet the evidence of it there, is not so cogent, as that it should be put as an Article of Faith into Summes of Divinity, or that Prayers and Offices should be made to them, and they religiously courted and worshipped under that notion. To determine, as this Author does, that every Church and Temple has a peculiar Angel to guard it, to tell us the like of Monasteries

cap. 2. and Colleges, and of every Family; nay, that every Altar, as soon as it is consecrated, is commit-

cap. 20. ted to the custody of a particular Angel; To know that Adam had such a Gaurdian Angel in innocency,

and that his Posterity would all have needed such, if he had never fallen; that Antichrist shall have one,

Christ onely neither needed, nor had one; to be able

long, that are Guardians; whether any, or how many of the Orders are exempted, that the Angel that comforted our Saviour in his Agony in the Garden, as well as that which admonished Foseph not to forsake the Bl. Virgin, and to sly with the Child Fesus into Egypt, was a Seraphin, and of no other Order of Angels. To know that the number of Archangels is greater than that of Angels; and to know how many times the number of Angels exceeds the

number of all Mankind; These are things which the usefull plainness of Holy Writ meddles not with,

but the impertinent curiofity, and trifling fubrilty of the Schools is busie and forward to determine; and some of them are vouched by Revelations, of those whom they call Prophetick Women; as the last I named by S. Brigid, whom our Author cites in these words. "If all the Men that have been born since Adam, to the last Man that shall be born

"in the there in fingle phetes, pose, to that the Men.) I whom the deal moclusion tenter integel (who bout) are to this Alum custo

" give th

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"Which I also hide th

" to have eyes; " of the

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This is acceptable crease da I remembricks, to this professional

" in the very end of the World, should be computed; "there would be found more than Ten Angels for every " fingle man. (By which manner of speaking, this Prophetess, who is so exact a computer, would have us, I suppose, to conclude, that it would be a great mistake to think that the number of Angels was either 9, or 11. for one of Men.) These are fine Institutes to season Youth withall, to whom the Bible would be a dangerous Book. After a great deal more such stuff as this, he pretends towards the conclusion to instruct us, by what means a Man may enter into a holy familiarity with his Guardian Ancap. 20, gel (which I leave the Reader to consult him a-21, 22. bout) and at last gives us an example of addressing to this Angel, which he calls Colloquium ad Angelum custodem; which take in his words thus translated.

"O most holy Angel, my Companion and Guardian, I give thee thanks from the bottom of my heart, (who after God and his blessed Mother art to be loved by me, with the highest affection of mind) I give thee thanks, Isay, for all the benefits bestowed on me, from that moment, in which thou undertookest the care of my Body and Soul: I also beg pardon for my fore-past life, because I cannot hide the innumerable and shamefull crimes, which I hither-to have committed before thine, and our God's most pure eyes; Humbly beseeching thee, that out of the Treasury of the Divine goodness, thou wouldst vouchsafe to obtain for me readiness and servour in things spiritual: for being so illuminated, I will begin a new life and persevere in a conversation acceptble to God, and not unworthy of thy Presence. Amen.

This is a pretty improvement, you'll fay, in devotion, and acceptable talk to an Angel; and this familiarity does increase daily, so that now the learned Mendedicate Books, as I remember Schottus the Jesuite does a Book of Mathematicks, to the Tutelar Angel. You cannot well imagine how this profanences should arise higher, unless it be in one case,

Ee 2

which

which this Author a little after advances to, which relates to the Bl. Virgin, in a Form of Oblation of ones self to her, which I'll onely add.

Most holy Virgin Mary, the Mother of God, I N. though most unp. 224. " worthy every ways, to be received into the " number of thy fervants, yet trusting in thy admirable pity, and being strongly moved with a desire of serving "thee, I chuse thee this day, in the presence of my Guar-"dian-Angel, and all the Celestial Court, for my peculiar "Mistress, Patroness and Parent; and do firmly purpose to follow thee, to serve thee, and to endeavour, that " others also may serve thee. I therefore humbly beg of "thee, O mother of all clemency, by that most sacred " bloud, which Jesus Christ thy Son shed for me, that thou "wouldst vouchsafe to admit me into the number of those, who have devoted themselves to thee, to be thy perpetual " fervant: and do thou obtain for me Grace from God, "that in all my thoughts, words and actions, I may so be-" have my felf, that nothing from me may at any time dif-" please either God's eyes or thine; and be thou mindfull of " me at the hour of my death. Amen.

But it is high time to return into the road of their more publick Devotions to the Guardian-Angel.

A Hymn.

Brev. Rom. reform.

Offic. Angel. Cuftod.

Cuftodes homing

Custodes hominum psallimus
Angelos,
Naturæ fragili quos Pater
addidit
Cælestes comites in Ediantia

Cœlestes comites, insidianti-

The praise of Angels Guardian we sing, Whom God, our Natures frailty pitying, Has given for our Companions, to oppose
Ne Ne fue
Nam que
tor A
Concessi
norib
Ardens i
tur
Quos
Huc cus
advol
Averten
ta
Tam me
requie
Quicq
Sanctæss

And fpeak th

SAnct ftri prælio, tremeno

of Lish for the Mass to in the redempt the Gu

1621.



Ne fuccumberet hostibus. Nam quod corruerit Proditor Angelus.

Concessis meritò pulsus honoribus:

Ardens invidua, pellere nititur

Quos cœlo Deus advocat. Huc custos igitur pervigil advola,

Avertens Patria de tibi credi-

Tam morbos animi, quàm requiescere

Quicquid non sinit incolas. Sanctæsit Triadi, &c.

The power and skill of our infnaring foes.

For since the Rebel Angel fell; frous Heaven,

And granted bonours there, fo justly driven;

He seeks from Heav'n to drive, instam'd with spight,

Those whom God's goodness thither does invite.

Thou watchfull Guardian hither therefore fly,

And from that Countrey, where thy charge do's lye,

Divert what e'er may prove their minds disease, And what disturbs the peoples quiet peace.

To the bleft Trinity, &c.

And in the Antiphona at the end of all the Office, they speak thus to the Angels.

Sancti Angeli custodes noftri, defendite nos in prælio, ut non pereamus in tremendo judicio. De holy Guardians Angels befend us in battle, that we may not perify in the dreadfull judgs ment.

I observe also that in the Proper Offices for the Church of Lisbon, granted by Pope Sixtus V. there is an Office for the Guardian-Angel of the Kingdom of Portugal, with a Mass to the same, after it, printed at Lisbon 1625. Also in the Proper Offices for the Order of the H. Trinity, for redemption of Captives, there is another Office and Mass for the Guardian-Angel of that Order, printed at Lisbon 1621.

Devotions of the Roman Church. 422

In the Roman Ritual, a dying person is taught to pray Will blod corruent Prodithus.

Ritual. Rom. in

vifitat. infirm. CAncte Angele Dei mihi Ouftos allifte. Omnes e. Ail pe holp Angels fancti Angeli & omnes fancti intercedite prome, & mihi fuccurrite.

ed astluct outsin O Poly Angel of Bob, affit me as my keep: and all pe Sainte intercebe for me, and fuccour me.

A Prayer to the proper Angel.

English Primer. O Soddes mercifull papidence, pasferbe, used in Queen Desend and govern me consmitted to the cuce: D theu swete Aungel which remat-1555. what with me, thoughe bodelpe thou speakest not to me, save me bothe bodge and soule, I befache thee; for that is the onely office committed to thy charge.

The Versicle. O blessed Aungel the Messenger of our God. The Aunswer.

Direct (or rule) my doings, according to the will of the highest God.

Let us pray.

Bod whose pleasure is, to have certagne of the holy Aungels beningly appointed to thine affistance, and certen here in earth mercifully to minister unto men, graunt, I beseche thee, that the Aungel committed to kepe me, may direct me in goedn s, may firre me up fiil unto bertue, and most mightelie deliber me from the pitte of synnes, so that at the Araighte judgment when there Mall be but one folde oz therecote of men and Aungels under

under that counted an Lozde Jei with thee

Pol emp and deput bis maiest and all n fires, from illulions o and from invilible, mp fure ez night, and purit with all i life, carpe and all s Lozd Jesi and glozy

under that mighty thepherd, I may be founde worthy to be counted amongest the shepe of his flocke. Abzoughe oure Lozde Jeius Chaift the Conne, which lebeth and reignerh with thee verpe Bod, world without ende. Amen.

Let us pray.

Poly Aungel of God, the minister of the heavenlye emppre, unto whom Almightie God bath committed and deputed the keping of me: humbly I befeche the foz bis majestie and pitties fake, preferbe my boope and coule and all my tentes, from all wickednets and unlawfull befires, from all burtfull bayn and unclean thoughts, from all illusions of evil spirites, from defpling of body and soule, and from the deceits of all my enemies, as well bifible as invisible, which seke destruction of my soule. And be thou my fure protectour and gobernoure, wherefreher I go bape oz night, tyde, oz time. Conferbe and kepe me in clennes and puritie. Grengtben me in feare and love of Jefus Chaift with all boly defires: and after this milerable and baitel life, carpe my foule unto eternal felicitie; where with God and all Sainces I map jop worlde withoute end. Dur Lozd Jefus Chaile graunting this: to whom he bonour and glozpe for ever and ever. Amen.

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E e 4 A A Brief

A Brief Conclusion concerning the Worshipping of Angels.

S the defign of this Book is to acquaint the Reader with the plain matter of fact, what kind of Worship and addresses they of the Roman Church make to Saints and Angels, rather than to enter into the large field of Controversie, and formally to state and dispute these things; there being scarce any thing more requisite to confute the usages of that Church, than plainly to expose them to a full view: So in this particular especially, concerning Worshipping Angels, less one would imagine should be needfull to be faid about it, when the Scripture has so plainly and punctually determined this case, both by express precept and example: So that I count it a vain and foolish thing to talk or argue with that man, who will maintain an opinion fo directly cross to as full an evidence as can well be defired in the case: for it is certain he must act the part of a perverse Sophister, whose wit onely serves him to shift off and evade the force of that truth that stares him in the face, and is never likely to examine any thing fairly and candidly. What can be a more plain caution against this Worship, than that of the Apostle? Col. 2. 18. Let no man beguile you of your reward in a voluntary humility, and worshipping of Angels, intruding into those things which he hath not seen, vainly puft up by his fleshly mind. Not holding the head, &c.

I do not wonder to hear Baronius, who Baron ad an defends the Worshipping of them, to cry out, that this place is a very difficult one, not easie to be undetstood, and the difficulties can-

not be over times: and Jews, and the great fuch opini not, and and superf Whereast and that are innoce other Hea ped were ldolatry i cense to at Dan a should ha high thou of theirs they acce Church of place to be conde should gr or Philoso fed what (whom i feems to Comment he hath n "things " about " fairs th " buted t the School

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not be overcome without an exact skill in the affairs of those times: and after a long inquiry into the opinions of the Jews, and Simon Magus, Cerinthus and the Philosophers; the great comfort is, that they have found out men that had fuch opinions about Angels, which the Romish Church has not, and fuch Worshipping of them as is far more infamous and superstitious than any thing can be charged against them. Whereas the text is plain against all Worshipping of Angels, and that others are more guilty, is no argument that they are innocent. No more than because that the Egyptians or other Heathens thought that the very things they worshipped were Gods, therefore the Israelites were not guilty of Idolatry in the matter of the Golden Calf, in offering Incense to the Brazen Serpent, or in facrificing to the Calves at Dan and Bethel, in which it was impossible that they should have such low and vile thoughts of God, or such high thoughts of those Images themselves, as the other had of theirs; but just such as the Roman Church has who think they acceptably worship God by them. The truth is, the Church of Rome feems to be many ways concerned in that place to the Colossians about Worshipping Angels, and to be condemned by feveral things there spoken (though we should grant, that the Apostle might have some Hereticks or Philosophers in his eye, when he spoke them, who practised what he there condemns.) The learned Grotius (whom no body accounts too fevere against their opinions) feems to give as plain an account of them as any, in his Comments upon the place. Intruding into those things that he hath not seen] i.e. fays he, "Penetrating into those "things which he hath not known; taking liberty to talk " about unknown things: They fet Angels over what af-" fairs they pleased, they put names upon them, and distri-"buted them into Classes (and every one may know that the School-divinity about Angels, is very peremptory and prefuming in this kind; telling us in what place they were created, resolving whether the number that stood was equal to that of those that fell; the way whereby they understand, derstand, and the way how they communicate their thoughts one to another; how many orders of them there are, and the names that belong to each order.

"Christ, whom God has therefore given to be head to the Church, that by it we might bring our defires to him.

"Those many commenders easily give occasion to Schism,

the Church retains unity. There is one God and one Me-

diator, 1 Tim. 2. 5. But to come to the main thing.

Humility and Warshipping of Angels.] i. e. "Humility in "Worshipping of Angels. It has a show of modesty, not to dare to approach to God, but to bring ones prayers to Angels in order to their being brought to God: by which colour the Philosophers defended Polytheisme, which also Celsus did, as we learn from Origen. (From whom also Grotius cites several places, to shew that the Jews did not worship Angels.) Which is also the very

Αέρρνες ώς ἀνερικός τε κ) ἀκατάλητη , κ) જાલονήμει π) ἀκατάλητη , κ) જાલονήμει π) ἀ την ἀγγέλων τιώ θείαν δυαένειαν ποαγματεύεις. Τύροι in Colof. 2.18. fense of Theodorer. "They, says "he, persuaded them to doe this "(i.e. pray to Angels) using "the pretence of humility, say-

"ing, That the God of the Uni"verse was invisible and inacces-

fible and incomprehensible; and that it was fit we would procure God's favour by Angels. So also the same Father, upon those words, Coloss. 3. 17. —— do all in the name of the Lord Fesus, giving thanks to God and the Father by bim. He Comments thus: Because they commanded men to Worship Angels, he ensigned they commanded men to Worship Angels, he ensigned they commanded men to Worship Angels, he ensigned they are contrary; that they should adorn their words and deeds with the remembrance of Christ the Lord; and fend up thanksgivings to God and the Father by bim, says he, not by Angels. The Synod of Laodicea also following this Law, and intending to cure that old Disease, decreed that they should not pray to Angels, nor forsake

" our Lord Jesus Christ. This Law of the Council of Laodicea Theodoret also takes notice of in the place forecited (in Colo

Col. 2. 18. " This vice while in "Synod aff " them by present : angel) an Which last Baronius h ries, from Metaphraft chaet;) ar odoret calls in the Rom S. Michael. the Devoti which The the Five an the Counci words are ought r "Church " fide, and " Angels, which as " If any m to give l Idolatry . ma, bec

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Which last words (notwithstanding all that Earon. loc. ant. Baronius has said in favour of those Orato-

ries, from the wonderfull prodigies which

Metaphrastes mentions, were shewed at Colosse by S. Michael;) are the more remarkable, because that which Theodoret calls here a vice in them, it now a common practice in the Roman Church to dedicate Churches to the honour of S. Michael, and to worship him as a great Protector, as the Devotions we have set down have told you. The Law

which Theoderet speaks of, is the Five and Thirtieth Canon of the Council of Laodicea, whose words are these. "Christians "ought not to forsake the "Church of God, and depart a-"side, and name (or invocate) "Angels, and make meetings, "which are things prohibited. "If any man therefore be found "to give himself to this hidden "Idolatry, let him be Anathe-"ma, because he hath forsaken "our Lord Jesus Christ, and has

Το λείπειο τ εκκλυσίαι τε δεκ, κὶ απειαι κὶ αγγέλις ονομάζιν (which Theodoret called before εὐχεδι αγέλις κοις) ἢ συνάξεις ποιείν, ἀποροφούς του εἰπες εν εύρεθἢ ταὐτη τῆ κοκρυμική εἰδαλολατρεία ολλάζων, εςω ανάδειμα, ὅπ εἰκατέλιπε τ κυείον ἡιῶμ Ινσεν Χειςὸν, τ ὑν τε δεε , κὶ εἰδωλολατρεία σεοσῦλδεν. Pandelta Canon. Concil. Laod. Can. 35.

"approached to Idolatry. Aristanus his words upon this Canon are remarkable, who after he had mentioned the Heresie of the Angelici, who said that the world was created by Angels; he after this takes notice of some that taught, as S. Paul in his Epistle to the Colossians had shewn, that Christ by reason of his Greatness was not so sit to bring us to God as Angels, which, says he, is a renouncing the Divine

Divine Oeconomy under the show of humility (and if the Komanists do not balk him wholly as too great, yet the joyning of this worship of Angels to that of our Saviour, argues as bad an opinion of him as they had, that is, that he is less good, not mercifull and compassionate enough to be trusted alone in his mediation to God for us.) "He therefore, says he, who joyns himself to them, and says that the world was created by Angels, or that says that by Angels we are brought to God and the Father *, let him be Anathema, as one that relinquishes our Lord Jesius Christ the Son of God, and approaches to the opinion of Idolaters. He that would see more of the sense of the Fathers in this matter of worshipping Angels, may consult the learned Annotations of Dr. Beverege upon this Canon.

* Zonaras upon this Canon, in like manner interprets the words of S. Paul. The crime he describes thus; 34000 merayen vulk sind f design viscous eis Iphoneian of asserver, now eis to datedien tois dyselver in the transmission of the vulk end of the companies of the vulk end of the companies of the transmission of the transmi

And now though we feem, one would think, to be pretty well secured both of the meaning of S. Paul and of this Council; yet our Adversaries have attempted to weaken the force of both, by pretty fleights both of wit and knave-By the latter (for I can give it no softer name) they thought to prevent all mischief this Canon could do their Church, who in the late Latin Collections of the Canon, instead of Angelos put in angulos, there being but one letter difference between Angels and corners in the Latin tonque: wherein they shewed their good will to cheat the world; and if there had been no Greek Canons to discover it (where this trick can have no place, there being no affinity between Angels and corners in the words of that Language) it might have gone off with more credit, and have passed at least for a fine conjecture. But this has been exposed sufficiently by the

the Revere Suits Challe ron, thoug for he had before him made it go ments fron Angels. I " in this] " a 574200) " objective " word he " gels, but " viz. the " dained b " and the according tion again of the Fe **fhamefully** Monsieur . Novelty o the ancien hath been own Chur tive of 3pr but alway: ping of I ginning, t Where th (in his Idols, but Jam. 1. 2

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the Reverend Primate of Ireland, in his Answer to the Jesuits Challenge, pag. 470, &c. Their Great Cardinal Perron, thought to have done as much for S. Paul by his wit; for he had invented an interpretation wherein none went before him in the conjecture, which yet if he could have made it good, had quite enervated the force of all Arguments from that place to the Colossians, against Worshipping Angels. His conceit is this. "That S. Paul

"in this phrase Religion of Angels (Denousia " aspinous) takes the Genitive Angels not

Du Perron Repliq. l. 5. c. 6. p. 909.

" objective, but originaliter; so that by that

"word he understands not the Religion that is paid to An"gels, but that which is received and delivered by Angels,
"viz. the Jewish Religion, which the Apostle says, was or"dained by Angels in the hand of a Mediator (Gal. 3. 19.)
"and the word spoken by Angels (Heb. 2. 2.) So that
according to this interpretation, the Apostle gives a Caution against no Religion or way of Worship, save onely that
of the Jews. But this sancy of the Cardinal has been as
shamefully bassled as the former, by the great diligence of

Monsieur Dallee; who as he hath shew'd the Novelty of it (having no countenance from the ancient Fathers to back it) and that it hath been exploded by the Learned of his own Church: So also shews, that the Genitive of Spnoneia, is never taken in his sense,

but always in the other. Thus Wised. 14. 27. The worshipping of Idols (eighthau Ignoreia) not to be named, is the be-

ginning, the cause, and the end of all evil: Where the worship of Idols, cannot signific (in his way) the worship delivered by Idols, but the worship given to them. So

Infandorum Idolorum cultura. Vulg. Lat.

Dallee de objest. cult. relig.

adv. Latinor.

tradit. lib. 3. c.

Jam. 1. 26. If any man bridle not his tongue, The parally in Senousia, his Religion is vain, not the Religion he institutes, but which he exercises: and Acts 26. 5. after the most strict Sect inverseas Senousias of our Religion, that is, the Jewish, and that not the Religion that they were the Authors

Authors or deliverers of, but that which they practifed. But I leave the Reader to consult him in the forecited place, who has said a great deal more, to shew the absurdity of

Cardinal Perron's interpretation.

But if there should seem any difficulty in the Apostles words confidered alone (though they are plain enough one would think till men begin to play tricks with them, and by that way any Law, though never fo clear, may have some mists cast before the face of it, which may render it feemingly obscure till they be dispersed.) Yet now that the Scripture has given us precedents in the case, I mean examples of this adoration refused, even by those Blessed Spirits to whom it is pretended to be due: what can any one defire more for his fatisfaction? The places are known to this purpose. Revel. 19. 10. And I fell at his feet to worship him; and he said unto me, see thou do it not. I am thy fellow-servant and of thy Brethren that have the Testimony of Jesus, worship God. And Rev. 22. 8, 9. I fell down to worship before the feet of the Angel that shewed me these things; then said he unto me, see thou doe it not; for I am thy fellow-servant, and of thy Brethren the Prophets, and of them which keep the sayings of this book: worship God. Where you see the thing prohibited twice; and not onely barely prohibited; but by the abrupt manner of the Angels speaking, "Ver wi, in the Greek, he shews his hasty concern to prevent it; and that too with a reason annexed; 1 am thy fellow-servant, &c. which plainly concludes, that it was not the courtese of the Angel, but the necessity of the thing, that made him so shye of accepting the profered honour; and if this reason holds good as to Angels themfelves, than much more forceably doth it conclude against the religious worship of any Saint, who are all in a much stricter sense our fellow-servants than Angels are: Nay farther, if not onely for this reason it be undue to them, but also unjust and sacrilegious as to God, the invading one of God's properties as the Angel's last words imply, Worskip thou God: (for if religious adoration were not such a peculiar

culiar of hing, these sie answer yet give do not gir and plain and me that also, who their determines founcivil side, and stop the rewill have

It is fo Bellarmin ftry, as t from fpe nay farth Perron's they fpea " To the . S. Job " for us. " that ap " though (Sayst t be repro when he ferve, w a Saint God?)

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" Angel whether fiderabl culiar of his, and not to be communicated to any other being, these words of the Angel might have received this easie answer; worship God? Yes, so I intend always to doe, yet give me leave too to worship thee.) I say, if all this do not give satisfaction in this Question to an honest mind and plain-meaning person, it's hard to guess what will; and me thinks it should do so in reason to our adversaries also, who professing to venerate Angels, ought to revere their determinations and judgment of things; and not to be so uncivil as to argue Pro, when an Angel is on the other side, and determines Con. But neither man nor Angel can stop the mouth of a cavilling Sophister, but something he will have to say, though little to the purpose.

It is so here in our case, we have another Cardinal (viz. Bellarmine) that is as busie with his fine Quirks and Sophistry, as the former was, to stop the mouth of these Texts from speaking one syllable against worshipping Angels; nay farther, (which is a bolder enterprize than that of

Perron's) he would make us believe that

they speak for it. For these are his words. "To the fourth example (which is this of S. John and the Angel) I say, it makes "for us. For either John thought him,

Bellarm. de Sanct. Beat. l. 1. c. 14. ad Quartum dico.

"that appeared to him, to be God, or an Angel. If he thought him to be God, he was deservedly reproved: (Sayst thou so great wit? If he in thy opinion deserves to be reproved, who worships that which is not God, even when he thinks him to be God; pray what dost thou deserve, who art for worshipping that which is not God (viz. a Saint or Angel) even when thou confesses that he is not God?) "If he thought him to be an Angel, and yet ado"red him; why are we reproved, who do what John "did? Do the Calvinists know better than John, whether "Angels are to be worshipped? There is none I dare say, whether Calvinist or not, that is advanced any thing considerably above a Natural, who can be in danger of being

hurt by this Horn of his Dilemma. For instead of asking, why are we reproved for doing what John did? One would think it's a more material question to ask, Why was John bimself reproved by the Angel for doing this, if it was, as you say, no fault, taking him to be an Angel, to worship him? Why do you worship Angels, knowing them to be such, when John by an Angel was prohibited? What? do Cardinals know better than Angels, whether Angels are to be worshipped?

One of these Questions, the Cardinal thinks sit to take notice of. Why John was reprehended? His sirst answer

was considered before, which is, that perhaps he esteemed him to be Christ. The se-Bellarm. ibid. "I fay that cond is more peremptory. "John did well to give due worship to the Angel, as he " remembred his Ancestors Abraham and Lot had done, (which is a great mistake, as Origen sufficiently proves against Celsus, if he means it of any higher adoration, than what was customarily paid in those Eastern Nations by prostration to great persons,) "but the Angel prohibited it, in "reverence to Christ's humanity: for Angels before "Christ's coming suffered themselves to be adored by men: " but after that God was made man, and that all the Angels "began to adore man in Christ, the Angels would not now " be adored by men, and especially by the Apostles and a other great men. [Well, however one would think we had gained thus much, by this discourse of the Cardinal, that now fince the coming of Christ, all the old worship of Angels (if there was any) is at an end, and ought no more to be used; no such matter, for he adds,] "Notwith-" standing it does not follow that we do ill if we adore An-" gels; for we both rightly adore them, and they rightly " refuse to be adored. Astrange Conclusion! If S. John at first did well in offering to adore them (before he knew that reason from our Saviour's Incarnation, and the alteration of the Angels minds as to their willingness to be adored there did) a fe knew that cites) nor reason sti have not more.

But the this: The folon, accountenant Angel fair thus much not injuring folon

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red thereupon.) Yet he could not be faid to doe it (as he did) a second time rightly (when it's to be hoped, he knew that reason as well as Bellarmine, and the Fathers he cites) nor we, after that, to doe it rightly, when the same reason still holds, and we may presume, that the Angels have not taken any toy, and changed their minds once more.

But the fecret of it (which is all I shall add) is plainly this: That the reprehension which the Angel gave to Saint John, according to the Cardinal, was but a copy of his countenance, and onely a great complement: And all that the Angel faid to him in the fore-named Texts, comes but to thus much, if I may have leave to put it into other words.

not injuring the Cardinal's fense.

" John, I see you understand the excellency of our Na-"tures, and know how to address your self to persons of "our Birth and Quality; but at this time (under favour "and with fubmission to your judgment) it is a little un-" seasonable to make these reverences: for we have all " made an agreement, out of our particular respect to Fe-" fus (whom we worship, and your nature in him) to "wave all ceremonies of this kind from those of the fame " nature with him, and especially from you, that have had "the honour to be of his Family and Attendance. Besides, " it is no time for us to infift upon these formalities, being " now busie with you to advance his name, while you carry "the Testimony of Jesus to the Gentiles: when his Reli-" gion is established among them, then our Prince Michael " will make fome glorious appearances on Mount Garganus, "Tumba, and some other places, and leave some pretious " remains to indear his and our memory to the world: "then it will be a better feafon to renew these complements; " and of the punctual time, you if you live so long, how-"ever the Church shall infallibly have due notice, from a "General Council, or, which comes all to one, from the " Pope: when they will be also directed, to prevent mi434 Devotions of the Roman Church.

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ftakes and scandals, to reserve the worship of Latry for the Holy Trinity, and of Hyperduly for the Blessed Virgin, and for the Humanity of Christ, and to pay to us Angels the worship of Duly and no more: In the interim, for once be ruled by me and forbear; and desire others to doe so, and to pay their worship, where, in the present circumstances, it is more seasonable. Let it suffice, good John, that we accept the will for the deed, till that time come, when it will be your Duty to worship your Fellow-servants.

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APPENDIX To PAGE 64.

Concerning

RELICKS.

Aving given onely a Specimen there, how they abuse the Devotions of people, by exposing to their view and veneration Relicks not credible to be truely such as they pretend; I shall add a farther conviction of it, from the Relicks shown in the City of Colen (though I shall mention scarce one of a hundred) out of Agid. Gelenius his Book de magnit. Coloniæ Agrip. Printed 1645. which certainly deserve another name than that of a Holy Treasure, which he calls them by.

They show there 2 pieces of Aaron's Rod, and one of the Rod of Moses. Some of the Manna that fell from Heaven, and part of Elijah's Mantle that fell from him, when he was carried up thither. A remain of the Prophet Daniel, and of the Sepulchre of Esaias. Fifteen several relicks of S. Anne Christ's Grandmother, among which are her Arm, a Finger, a Tooth, part of her Head, Brains, Ribs and Shank-bone. A part of the Head of Fosthim, the Blessed Virgins Father, and of the Fig.

Girdle of S. Joseph her husband. They show above 20 Relicks of the Bl. Virgin; among which are her Milk in 4 several Churches, part of her Hair, of her Shift, of her Girdle, or the Handkerchief she wove in the Temple, of the Garment she wore when Christ was in her womb, of her Veil when she visited Elizabeth, and of the Veil she had on at the Cross, and of the Cloth with which she wiped off her Tears there.

No less than 17 Relicks are shown of S. John Baptist; among which is some of his Bloud, of his Head and Beard, and of his Raiment, sive of his Teeth and his Finger that pointed to Christ. Two relicks of S. Simeon who took

Christ in his armes.

They pretend to show some of the Bloud of Christ, and of a Cloath with his Bloud upon it; a peice of the Linen that wrapped him at his Birth, spieces of the Manger in which he was laid; of the Frankincense offered to him by the Wife-men, 3 pieces of the Loaves with which he fed the 5 thousand, with some of the fragments that were left; part of the Hemm of his seamless garment, which was touched by the woman with the blondy iffue; of the Towel with which he wiped the Disciples feet, and 2 pieces of the Table at which he sate at meat with them; of the Stone where Christ prayed in the Desart, 7 pieces of the Pillar at the which he was whipped, part of the Cords that fastned his body to it, and of the Scourges that whipped him: 3 pieces of the white raiment in which he was mocked by Herod, and 2 pieces of the purple robe they put on him in derision: part of the Sudarium that wiped his face at his Passion; 7 pieces of the Spunge then used: a piece of the Stone in which the Crofs was fixed, and of the Stone rolled to the door of the Sepulchre: 2 pieces of the Linen that wrapped Christ's head in the Grave, and as many of the H. Syndon that wrapped his body.

Twenty several Thorns of the Crown of thorns they put on his Head, and 5 pieces of the Crown it self (in which I suppose are some more thorns, or how can they pretend

pretend it wounded (Some parts Nail that produce in of it: and Stone from upon it the

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pretend it is that Crown) Two parts of the Spear that wounded Christ's Side, and also of the point of that Spear: Some parts of a Nail of the Cross, and particularly of that Nail that pierced his hand. As for the Cross it self, they produce in several Churches above 50 pieces of the wood of it: and (as if nothing had escaped them) a piece of that Stone from which Christ ascended into Heaven, and left

upon it the impression of his feet.

There you may see also the remains of holy places, (I suppose they mean, of the Earth taken from them) ex. gr. Where B. Mary was conceived, and where S. Anne brought her forth: where the Bl. Virgin saluted her Cosin Elizabeth, and where the Angel saluted her: where Christ was Circumcised, and where he was Baptized; where he sasted 40 days; where he taught the Apostles to pray, and where he prayed himself thrice in his Agony: where he found the Disciples assep; where he was whipped, and of the place where he ascended up to Heaven, and where his Apostles afterwards wrote the Creed.

They show near 20 Relicks of the H. Innocents killed at Betblebem, of which some are whole bodies, and many of

their heads, feet and other bones.

If you enquire after the Relicks of the Apostles, they have a great deal to produce of some of them, and something of every one. There are 2 pieces of S. Peter's Staff, and one the upper part of it: some ounces of the Chain that bound him, and near 20 parts of his body, among which some of his Brains, Head, Hair, Teeth, Jaw-bone, Fingers and Ribs. As many they have of S. Paul's body: about 30 remains of S. Bartholomew; near as many of S. Andrew, with a Nail of his Cross; and of the rest of the Apostles too many to be reckon'd up: onely of S. John the Evangelist, who lived last of all, they have the least, but one remain of his body, onely they show a part of his hair Shift, and some of the dust of his Grave.

Of other Disciples, they will show you a part of the Jaw of Lazarus, and somewhat of his Grave; two notable parts

of S. Elizabeth mother of John Baptist, and her Shift, which is as notable. They pretend to 30 Relicks of Mary Magdalene, among which are her Arme, in 3 places some of her Hair, and 4 of her Teeth. They tell you of no less than 20 belonging to S. Stephen, among which is some of his Bloud, of the Stones that stoned him (shown in six places) and one of them with his bloud upon it. There you may meet with something of Joseph of Arimathea, of S. Timothy,

S. Ignatius and Polycarp.

As for other Saints in their Kalendar, I think I may fay, that the less of Truth you find in their Story, the more of their Relicks are in their Repositories: Thus they show more than twenty remains of S. George, among which are not onely a Tooth and a Finger, a part of his Skul and Jaw, but also his whole Arme, and the Sword it wielded; and though P. Gelasius reckons the Passion of S. George as Apocryphal, however they show somewhat of the place where he was beheaded. There I find 17 relicks of S. Christopher, among which are a Tooth, a Finger, and a Toe, part of his Shoulder-blade and Back-There are above 20 relicks of S. Catherine, among which her Hair, many parts of her Body, many of her Tomb and of the Oil that flowed from it, of her Headcloth, and the Cloth that was under her when she was be-There are above 30 belonging to S. Barbara, among which is the greatest part of her Head, and in it the Cleft of the wound her Father Dioscorus gave her. They expose above 20 relicks of S. Marguerite, among which is her pretious Girdle. S. Apollonia had her Teeth knockt out at her Martyrdom, and they show at Colen 9 of her Teeth, besides other Relicks of her. Among 20 relicks of S. Sebastian, they have 2 of the Arrows that were shot into his body and part of a third. They show above 20 of S. Laurence, and among them the Cloath in which he was wrapped when taken off the Gridiron.

They have the confidence to produce in one Church 26 parts of the bodies of the Thebean Legion, and I know

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know not how many of their Heads in other places: they pretend to the Body of S. Gereon their Captain, to the Heads of Liffridus and Erasmus, and somewhat of

S. Constantius of that Legion.

I need not tell you how they glory in being possessor fome hundreds of Heads, and some thousand parts of bodies of the 11000 Virgins that were slain there; which yet are not so mingled together in their Graves, but they know many of them distinctly; whether to carry you to the body of S. Ursula, and of Etherius her Spouse, and to the Head of S. Theodorick her Uncle; to that of S. Cordula and of S. Chilian, one of their Captains, and her Uncle; and will lead you to the head and bones of Pope Cyriacus who accompanied them in that fatal journey, though in the Catalogue of Popes you can find no such man.

A strange odd saith he must have, who can be persuaded that they have got at Colen the bodies of the 3 Wise-men that came to worship our Saviour, whom they call Kings. But I am sure their folly is scarce to be parallell'd who can believe, and they are guilty of something worse who pretend to show, a Bone of one of the Seven Sleepers, which

yet they do in a Monastery of that City.

To conclude; because I know that in these matters they mainly rely upon Tradition, I will give the Reader a remarkable instance, delivered down from Father to Son, without any ancient Authorities to support it, and yet unquestionably believed at Colen; it is this. We read Luk.7. of a young man a Widows Son of Naim, that was met by our Saviour as he was carried out to be buried, and by him raised to life again. This History has got these following additions by traditional conveyance. That the Name of this young man was Maternus; that he was just 19 years old when Christ gave him life; that the time of this Miracle was in Autumn; that he lived 19 years more, when being sent by S. Peter to preach the Gospel, and coming with his companions to Alsaia, he fell sick of a Fever of which he died, and after he had lain 40 days in his

grave, he was raised from the dead a second time, by applying S. Peter's Staff to his dead body; and as many days as he had lain dead (viz. 40) fo many years he held after this the Episcopal Chair, being the first Bishop of Colen; till at the Age of one hundred and fifteen years, in the year of Christ 128, on the 16th. Sunday after Trinity, causing that part of the Gospel to be read, where he himself was raised from the dead at Naim, he died a third time, waiting for the general Resurrection. In memory of this they show at Colen part of S. Peter's Staff that wrought the miracle, and also the Thumb of this S. Maternus. But no body ever heard of any Bishop of that name in any old Writer till the days of Constantine, when the Question of the Donatists was debated; then we have mention of him in Optatus Lib. 1. and at the First Council of Arles: and it feems most likely that as they oft shew 2 heads for Relicks of the same Body, so they have made 2 Bishops of Colen of this one Maternus.

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